

~~1553~~
L.C.B.5.

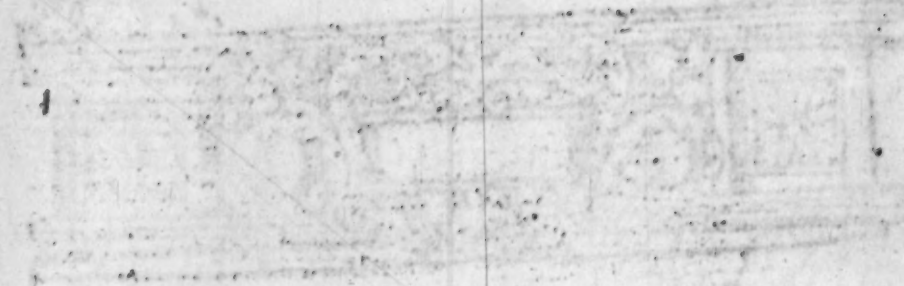
2.

44

94

The pã-
dectes of the E-
uangelycall Lawe.
Comprisyng the whole
Hystoꝛye of Christes
Gospell. Set forth
by Thomas
Baynell.

Anno Domini.
1553.



To the ryghte wo:
shipful Syr John Baker knight,
Chauuncelour of the kinges Maiesties
courte of firste frutes and ten:
thes, & vnder Tresourour of
Englande. Thomas
Wapnell sendeth
greetinge.

As muche as myne
acquaintaunce is but ve
ry raw, and slender with
poure Master Shyp: and
that I of a certayne cu
stome haue euermore requited the co
pany and familiarite of learned and
poletyke men, although I my selfe be
vnlearned: yet through the admonitio
and counsell of gentle Master Ergat,
a fauourer of Gods true worde, and of
good letters a mayntayner, I purpo
sed by some vertuous meanes, to
winne your loue and fauour, and with
some goodly & delitious present, to winde
my selfe in to your Master Shippes fa
miliarite and further acquayntaunce.
Golde and syluer with other Jewels
I haue none: such as I haue, I louing
ly sende vnto you: that is, this syn e and

A.ii.

vers

The Epistle.

vertuous booke, named the **B**andettes
of y^e Euangelical law: comprehending
y^e whole history of the foure Euangeli-
stes in one, recitynge y^e of every one of
the is spoken: & contaynyng the tyme &
place of Christes supernaturall nati-
uite and artes, his godlye and prudent
answers, his celestiaall lyfe and con-
uersation, his moste easye yoke and co-
maundementes, his pleasaunte and
most swete Sermones, wyth hys most
bytter deathe, the onely redemption of
mankynde, worthy to be beleped, em-
brased, ensued, and continually thought
vpon. This gyfte ryghte worshipfull
sy2, although it be inrolled in paper lea-
ues: yet I dout not but vnto you a wor-
thy champion of Gods holye gospel, a
fauorer of Christes true religio, a defe-
der of his pceptes and commaunde-
mentes, a shyld and buckeler of the
ensuers and faithfull folowers of the
same, it shall bee a greate deale more
welcome, more esteemed and ac-
ceptable than a greate heape of de-
cryptefull ryches, or glytterynge
Golde and syluer: the whyche as of
it selfe, it is fadyng and corruptible

The Epistle.

fo it corrupteth man, whiche is naturallye frayle and bittell, wauerynge, inconstant, neuer satisfied, neuer content: Suche is the insatiablen mynde of man, drowned in these earthlye and corruptible treasures, delytes and worldly pleasures. For thys my gyfte is from heauen, heauenly, hauynge no taledge at all, or sente of earthly thynges, but redolent wyth al vertuous preceptes, w the moste flagrant & odoriferous worde of God, contemnyng the worlde, wyth the capke delytes and pleasure thereof, erectynge the earthlye mynde and hearte of man to thynges celestiallye and incorruptible, and hys inconstante affectyons frome mortall and vncertaine thynges to immortal: from iniquitie and vice, to vertue. From wycked Mammon, to oure Sauoure Iesus Christe; In whome, and in hys holpe and onelye worde shoulde consist our whole delyte and pleasure, and not in brutyshe and beastlye carnalite, vppon whome, as vppon the moste surest anker and corner stone, we shoulde take holde, and stape our selues, and haue our onelye refuge and confidence. For it is

The Epistle.

Is he alone that hath created vs, redeemed vs, and frome all paylles defended vs, and not we oure selues. It is he that offereth vnto vs saluacion, & that vnburdeneth vs of al y^e whole lounpe of synne, and not we our selues. It is he that hath promysed vs eternall lyfe, yf we kepe hys holpe lawes, and folowe the trade of hys godlye and vertuous lypynge, and not we our selues. For as muche then as thys my gyfte doeth admonyshe and instructe vs of all these thynges, howe to declpne frome the worlde, and the pryde theroof: Howe to please the Lorde our God, and howe to accomplyshe and fulfyll hys commaundementes: Is it not worthe (I saye) to be embrased, and magnified: Worthye to be thankfullve accepted and folowed: It is (I confesse) but paper, but yet it contayneth the precious worde of God, hys wonderful workes, and y^e misteries of oure saluacion, the whiche shoulde be grauen in the hartes, wordes, and dedes of men, and not in bookes of parper and parchement onelpe. Readers and hearers of thys moste holys worde are manye. But (alas) howe manye worthe followers are

The Epistle

are there: & shall the hearer be saued, or
the doer: God geue vs grace to do that
we reade, & so to reade Gods holy word
that by hym and his tender mercye we
may be saued, & not to be praters and
babblers there of onelye, deccaupnge
oure selues. Thus I comende youre
Mastership to almightye God,
desyrynge youre goodnesse
at this present, to accepte
thys my labour and
trauel in godd part,
and my gyft, as
ye shal thinke
it worthy.

(2)

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O

The fyrst Boke of the Fol. i.
Pandecte of the Euange-
lical lawe, contaynyng Chrystes
commynge into the worlde,
and his eternall Ge-
neracion.

Of Chrystes eternall genera-
cion. Ioan. i. Cap. i.



In the beginning Iohn.
was the worde, and
the worde was with
God, and God was
the word. The same
was in the begyn-
nyng wyth God.

All thynges were made by the same,
and without the same was made no-
thyng. That was made in hym was
lyfe, and the lyfe was the light of men:
and the lyght shyneth in the darcke-
nesse, and the darckenesse compres-
hended it not.

Of the Annūciation & conception
of Iohn y Baptist. Luc. i. Ca. ii.
B. i. In

The fyrste Booke.

Luke.

In the tyme of Herode kynge of Jewye, there was a Priest named Zachari of the familpe and house of Abia : and hys wyfe of the doughters of Aaron, and her name Elizabeth. They were bothe ryghteous befoze God, and walked in all the commaundementes and statutes of the Lorde vnreproueablye. And they had no chylde, for Elizabeth was barren, and they were both well frycken in age. And it came to passe, as he executed the Priestes office befoze God, when hys course came (accozdyng to the custome of the Priesthode) it fell to hys lot, to burne incense. And he went into the temple of the Lorde, and the whole multitude of the people was wythout in prayer, whyle the incense was a burnynge. And the aungel of the Lorde appeared vnto hym, and stode on the ryghte syde of the aultre of incense. And when Zachari sawe hym, he was abasshed, and there came a feare vpon hym. But the Aungell sayd vnto him: feare not Zachari, for thy praier is heard. And thy wyfe Elizabeth shall beare thee a sonne, whose name thou shalt call John, and thou shalt haue ioye

ioye and gladnesse, and manye shal re-
ioyce at hys byrth, for he shal be great
before the Lorde. wyne and stronge
dryncke shal he not dryncke. And he
shalbe fylled wyth the holy ghost, euen
in hys mothers wombe. And manye of
the chyldren of Israell shal he tourne
vnto the Lorde their God. And he shal
go before hym in the spirite & power of
Elias, to tourne h heartes of h fathers
vnto the chyldre, & the vnfaythful vnto
the wysdome of the righteous to make
the people redye vnto h Lorde. And Za-
chari sayde vnto the Aungell, wherby
shall I knowe thys? For I am olde,
and my wife wel strycken in age. The
Aungell aunswered, and sayde vnto
hym: I am Gabriel that stande before
God, and am sent to speake vnto thee,
and to shewe thee these glad tidynge.
And beholde, thou shalt be donne, and
not able to speake, vntyll the day that
thys come to passe, because thou haste
not beleued my wordes, whiche shall
be fulfilled in their season. And the
people wayted for Zachari, and mer-
uayled that he tarped so longe in the
temple. And whē he went out he could
not speake vnto theym. And they per-

The fyrste Booke.

repyued that he had sene a vision in the temple. And he beckened vnto theym and remayned speachelesse. And it fortunēd when the tyme of hys offyce was out, he went home into hys house. And after those dayes, Elizabeth his wyfe conceaued, and byd her selfe fyue monethes, and sayd: thus hath the Lorde done vnto me in the dayes, wherein he hath loked vpon me, to take awaye from me my rebuke amonge men.

¶ Of the Cōception of our Saviour. Luc. i. Ioan. i. Cap. iiii.

Luke.

And in the fyrt Moneth was the Aungel Gabriel sent from God into a citye of Galile called Nazareth, vnto a Virgyn that was spoused vnto a mā whose name was Ioseph, of the house of David, and the Virgyns name was Mary. And the Aungell came in vnto her, and sayd: Hail thou full of grace, the Lorde is with thee: Blessed art thou amonge women. When she had heard these thynges, she was abasshed at hys sayinge, and thought: what maner of salutation is thys? And the Aungel sayde vnto

vnto her: feare not Mary, for thou
hast founde grace with God. Beholde,
thou shalt conceaue in thy wombe, and
beare a sonne, and shalt call his name
Jesus, he shalbe great, and shalbe cal-
led the sonne of the hyest. And the Lord
God shall geue hym the seate of Da-
uid his father, and he shalbe Kynge o-
uer the house of Jacob for euer, and
there shalbe no ende of hys kyngdome.
Then sayd Mary vnto the Aungell,
how shall thys be, seynge I know not
a man? The Aungel answered, and
sayde vnto her: The holy ghost shall
come vpon thee, and the power of the
hyest shal ouershadowe thee. Therfore
that holy also, whiche shalbe borne (of
thee), shal be called the sonne of God.
And beholde, thy cosyn Elizabeth, she
also hath conceaued a sonne in her old
age, and thys is the syrte mooneth of
her, whiche is reported to be baren, for
with God is nothyng impossible. And
Mary sayde: beholde, here am I the
handmayden of the Lorde, be it vnto
me as thou hast sayde. (Iohn) And the
worde became fleashe, and dwelte a-
monge vs. (Luke) And the Aungel de-
parted from her.

The fyrste Booke.

Howe Mary visited Elizabeth. Luc.i. Cap. iiii.

Luke.

And Mary arose, and went into the mountaynes with hast, into the cite of Jewry, and came into the house of Zachary, and saluted Elizabeth. And it fortuneth as Elizabeth hearde the salutation of Mary, the Babe sprange in her wombe. And Elizabeth was fylled with y^e holy ghoste, and cryed loude, and sayd: Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And howe happeneth thys to me y^e the mother of my Lord cometh vnto me? Beholde, when I heard the voyce of thy salutation, the Babe sprange in my wombe with ioye. And blessed arte thou that hast beleued: for the thynges shall be perfo^rmed, which were tolde the from the Lord. And Mary sayde.

My soule magnifieth the Lord.
And my spirite reioyseth in God my
Sauoure.

For he hath loked vpon y^e lowe degre of
his handmayden: Beholde, frome
hence forth, shall al generations cal
me blessed.

For

For he that is mighty, hath done great thynges vnto me, and holpe is hys name.

And his mercye endureth thowoute all generations, vpon theym that feare hym.

He sheweth strength wyth hys arme, and scatered theym that are proude in the imaginacion of their heart.

He putteth downe the myghtye from the seate, and exalteth them of lowe degre.

He fylled the hongry with good thynges, and letteth the ryche go empty.

He remembzeth mercye, and helpeth vp hys seruaunt Israel.

As he promysed vnto our fathers Abraham, and to hys sede for euer.

And Mary abode with her about thre Monethes.

Of the byrth and circumcision of Iohn the Baptist. Luc. i. Ca. v.

And Elizabethes tyme was come, Luke.
 y she should be deliuered, and she broughte forth a sonne. And her neyghbours and kinsfolkes heard that the Lorde had shewed greate mercye
 W.iiii. vpon

The fyrste Booke.

upon her, and they reioyced wyth her. And it fortuneth vpon the eyght daye, they came to circuncise the chylde, and called hym Zachary after hys father. And hys mother answered, and sayd: no, but he shalbe called John. And they sayde vnto her. There is none in thy kinne, that is so called. And they made sygnes vnto hys father, how he wolde haue hym called. And he asked for wrytyng tables, wrote, and sayd: hys name is John. And they maruayled all. And immediatly was hys mouth and hys tongue opened, and he spake & prayesed God. And there came a feare vpon all their neyghbours. And al these actes were noysed abrode throughtout al the hyll contreye of Jewrye. And all they that heard therof, tooke it to heart and sayde: What maner of man wyll this childe be? For the hande of the Lorde was with him. And Zachary his father was fylled with the holye ghost, and propheticied and sayde.

Blessed be the Lorde God of Israel, for he hath visited and redemed his people.

And hath set vp the horne of saluacion, in the house of his seruaunt David.

Euē

Even as he promysed afore tyme, by
the mouth of hys holy prophetes.

That he woulde delpyer vs from our
enemyes, and from the hande of all
such as hate vs.

And that he woulde shewe mercy vnto
oure fathers, and thyncke vpon
hys holy couenaunte.

Even the othe that he sware vnto our
father Abraham, for to geue vs.

That we delpyered out of the hand of
oure enemyes, myghte serue hym
without feare all the dayes of our
lyfe, in suche holynes and ryghte-
ousnes as is accept before hym.

And thou chylde shalt be called a Pro-
phete of the hyghest, for thou shalt
go before the Lorde to prepare hys
wayes.

And to geue knowledge of saluacion
vnto hys people, for the remission of
their synnes.

Therowe the tender mercye of our
God, wherby the day sprynge from
on hygh hath visited vs.

That he myght geue lyght vnto them
that lyt in darckenesse and shadow
of death, and to guyde our fete into
the way of peace.

Is. 6. And

The fyrste Booke.

And Mary retourned home agayne.

Of the tempozal Genealogie
of Chyist. Math. i. Cap. vi.

Math.

Thys is the booke of the Gene-
ration of Iesu Chyist the sonne
of David, the sonne of Abrahā.

Abraham begat Isaac.

Isaac begat Jacob.

Gen. 29. g
and. 28. g

*Jacob begat Judas and his bzethzē.

Judas begat Phares and Zaram of
Thamar.

Phares begat Phesrom.

Phesrom begat Aram.

Aram begat Aminadab.

Aminadab begat Naasson.

Naasson begat Salmon.

Salmon begat Boos of Rahab.

Ruth. 4. d

*Boos begat Obed of Ruth.

Obed begat Jesse.

Jesse begat David the Kynge.

David h kynge begat Salomon of her
that was the wyfe of Ury.

Salomon begat Roboam.

Roboam begat Abia.

Abia begat Asa.

Asa begat Josaphat.

Josaphat begat Joazam.

Joazam

Joram begat Oſias.

*Oſias begat Joathan.

2. Par. 17. 2

Joathan begat Achas.

Achas begat Ezechias.

Ezechias begat Manasses.

Manasses begat Amon.

Amon begat Joſias.

Joſias begat Jechonias, and his brethren about the tyme of the captiuitie of Babilon. And after the captiuitie of Babilon. Jechonias begat Salathiel.

Salathiel begat Zorobabel.

Zorobabel begat Abiud.

Abiud begat Eliachim.

Eliachim begat Azor.

Azor begat Sadoch.

Sadoch begat Achin.

Achin begat Eliud.

Eliud begat Eleazar.

Eleazar begat Matthan.

Matthan begat Jacob.

Jacob begat Joſeph the huſbande of Mary, of whome was borne Jeſus, whiche is called Chriſt. All the generations from Abraham to David, are fourtene generations. From David vnto the captiuitie of Babilon, are fourtene generations. From the captiuitie of Babilon vnto Chriſt, are alſo

The fyrst Booke.

so fourtene generations. The byrth of
Christ was on thys wyse. When hys
mother Mary was married to Ioseph,
before they came together, she was
foude w childe by h holy gost. But Jo-
seph her husbände was a perfyte man,
and woulde not brynge her to shame,
but was mynded to put her away se-
cretlye. Neuertheles, whyle he thus
thoughte. Beholde, the aungell of the
Lorde appeared vnto him in a dreame
sayinge: Ioseph, thou sonne of David,
feare not to take vnto thee Mary thy
wyse, for that whiche is conceaued in
her is of the holy ghost. She shal bring
forth a sonne, and thou shalte call hys
name Iesus, for he shal saue hys peo-
ple from their synnes. All thys was
done, that the thyng myghte be ful-
fylled whiche was spoken of the Lorde
by the Propheete, sayinge: * Behold, a
mayde shal be wyth chylde, and shal
brynge forth a sonne, and they shal cal
hys name Emanuell, whiche is by in-
terpretacion, God wyth vs. Nowe
when Ioseph awoke oute of slepe he
dyd as the aungell of the Lorde hadde
hym, and he toke hys wyse vnto hym,
and knew her not, tyl she had brought
forth

Esai. 7. c.

forth her firste bozne sonne, and called
hys name Iesus.

Of the Natiuite of Christe.
Luc. ii. Cap. vii.

I fortunēd at the same tyme Luke.
that there wēt out a commaunde
mēt from Augustus the Empe-
rour, that the whole worlde
shoulde be taxed. And thys taxing was
the fyrst that was executed, when Sy-
renens was Lesetenant in Siria. And
they went al, euerye one to his owne
citie to be taxed. Then Ioseph gat him
bp also from Galile out of the citie of
Nazareth, into Jewry to the cite of
David which is called Bethleem (be-
cause he was of the house and linage
of David) that he myght be taxed with
Mary his spoused wyfe, whiche was
with chylde. And it fortunēd, while they
were there, the time was come that she
shoulde be deliuered. Also she brought
forth her fyrste begotten sonne, and
wrapped hym in swadlynge clothes,
and layed hym in a manger, for they
had els no rowme in the inne. And
there were in the same region shep-
herdes

Nazareth
is from Je-
rusale. 44.
myle.
Bethleem
is from Je-
rusalem
15. myle.

The fyrste Booke.

herdes in the felde watchynge theyr
flocke by night. And beholde, y^e angel of
the Lord stode by the, & the bryghtnes
of the Lord shone rounde about them,
and they were sore afrayed. And the
Angel sayde vnto them: be not afray-
ed. Beholde, I brynge you tydynge
of great ioye, whiche shall happen vnto
all people: For vnto you this daye
is borne the Sauour, euen Christ the
Lorde in the citie of Dauid. And take
this for a token, ye shall fynde the
babe swadled and layed in a manger.
And straight waye there was by the
Angel a multitude of heauenly hoos-
tes, whiche praysed God, and sayde:
Glorye be vnto God on hyghe, and
peace vpon earth, and vnto men a good
will. And it fortuneth when the an-
gels were gone from theym into hea-
uen, the shepherdes sayde one to ano-
ther: Let vs go nowe euen vnto Beth-
leem, and see this thyng that is hap-
pened, whiche the Lorde hath shewed
vnto vs. And they came with hast, and
founde bothe Mary and Ioseph, and
the Babe layed in a manger. And when
they had sene it, they published abroad
the sayinge that was tolde theym of
this

thys chylde, and all they that heard it
wondered at the wordes whiche the
shepherdes had tolde them. But Ma-
ry kept all these sayinges, and pondred
them in her heart. And the shepherdes
retourned praysonge and laudynge
God for all that they had heard and
sene, even as it was tolde theym.

¶ Of Chyistes Circumcision.
Luc. ii. Cap. viii.

And when eyght dayes were en- Luke.
ded, that the chylde shoulde be
circumcised, hys name was cal-
:: :: led Iesus, whiche was named of Leui. xii. a
the aungell before he was conceaued
in hys mothers wombe.

**¶ Of the commynge of the wyse
men.** Math. ii. Cap. ix.

When Iesus was bozne at Beth- Math. ii.
leem in Jewrye, in the tyme of
Herode the Kynge: Wheolde,
there came wyse men frome the East
to Jerusalem, sayinge: Where is the
newe bozne kynge of the Jewes? we
haue

The fyrste Booke.

Miche. 5. a

haue sene hys starre in the East, & are
come to worshyppe hym. When He-
rode the kynge had heard thys, he was
troubled and all Jerusalem with him.
And he gathered the hie Priestes and
Scribes of the people, and asked of the,
where Christe shoulde be borne. And
they sayde vnto him: at Bethlee in Je-
wye, for thus it is wyrtten by the pro-
phete. * And thou Bethleem in the land
of Jewry art not the least amonge the
Prynces of Iuda, for out of thee shall
come vnto me, the captayne that shall
gouerne my people Israell. Then He-
rode priuelye called the wyse men, and
dilygentlye enquired of theym, what
tyme the starre appeared, and sente
theym to Bethleem, sayinge: Goe, and
searche diligentlye for the chylde, and
when ye haue founde hym, brynge me
worde agayne, that I maye come and
worshyppe hym also. When they had
heard the Kynge, they departed: and
loe, the starre whiche they sawe in the
East, wente before theym, tyll it came
and stode ouer the place where the
childe was. When they saw the starre,
they were meruelously glad, and went
into the house, and founde the chylde
wyth

wyth Mary hys mother, and * kne- Psal. 71. b-
led downe and worshipped hym. And
opened their treasures, and offered
vnto hym gyftes, Golde, Frankyn-
rense, & Myrr. And after they were
warned of God in a Dreame, that
they should not goe again to Herode,
they returned into their owne coun-
trei another way.

¶ Of y presentation of Christ
in the temple. Luc. ii. Capi. i.

And when the dayes of their pu- Luke.
rification (after the law of Mo-
ses) were come, they broughte
:: :: him to Ierusalē, y they myghte
present hym vnto the Lorde, as it is
wrytten in the lawe of the Lorde (e-
uerie manchild that fyrsse openeth
y matric, shalbe called holy vnto the
Lorde,) and that they myghte geue
the offerynge as it is wrytten in the
lawe of the Lorde (namelye) a payre
of turtle Doves, or two yonge Py-
geons. And beholde, at Ierusalem
there was a manne whose name was
Simeon, and the same manne was
iust and feared God, and longed for
the consolation of Israell, and the
holpe

Exod. 13. a
Numi. 8. c
Leuiti. 12. c

The fyrste Booke.

holpe ghost was in him, & an answere was geuen hym of the holpe ghost, that he should not see death befoze he had sene the Lordes Chryste: And he came by inspiration into the temple. And when the Elders broughte the chylde Iesus in the temple, to doe for hym after the custome of the law, then tooke he hym vp in hys armes and praysed God, and sayde:
Lord, now lettest thou thy seruaunt depart in peace accorดยnge to thy promesse.

For myne eyes haue sene thy Saviour, whome thou haste prepared befoze the face of al people.

A lyghte for the lyghtenynge of the Heathen, and for the prayse of the people of Israel.

And his father and his mother marvelled at the thynges whiche were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: Beholde, thys chylde shalbe set to a fall, and to an vprysynge agayne of many in Israel, and for a token, whiche shalbe spoken agaynst. And the swerde shall pearce thy soule, that the thoughtes of manye heartes maye be opened. And there was a Prophetisse,

Prophetesse, one Anna, the doughter
of Phanuel, of the tribe of Aser, whi-
che was of a greate age, and had ly-
ued seven yeaeres with her husbande
from her virginite, and hadde now
bene a wydowe aboute foure scoze
and foure yeaeres, which came neuer
fro the temple, seruing God with fa-
stynge and prayinge daye and night,
the same came forth also the same
houre, and prayled the Lorde, and
spake of hym vnto all those that lo-
ked for the redemption of Israell.

And when they had perfourmed all,
accoordynge to the lawe of the Lorde,
they retourned into Galile, to theyr
owne cytye Nazareth. And the childe
grewe and wared stronge in spirite,
full of wysdome, and the grace of
God was with hym.

Of hys flyte into Egypte,
and occision of the Inno-
centes, and of hys retout-
nyng oute of Egypte.

Math. ii. Cap. xi.

L. ii. when

The fyrste Booke.

Mathevv.

When the wyse men were departed. Beholde, the angel of the Lord appeared to Joseph in a dreame, saying: arise, and take y^e chylde and his mother, and flye into Egypt, and abide there tyl I brynge thee worde. For Herode wyl seke the chylde to dystroie hym. Then he arose and toke the chylde and hys mother by nyghte, and departed into Egypte, and was there vnto the deathe of Herode, that the thyng myghte be fulfylled, whyche was spoken of the Lorde, by the Prophet, which sayeth: * Out of Egypt haue I called my sonne. Then Herode perceauyng he was deceaued of the wise men, was excreadynglye wrothe, and sente forth and slewe [the yere after Christes natiuite] all the chyl dren that were in Bethleem, and in all the coastes therof, as manye as were two yere olde and vnder, accordyng to the tyme whych he hadde diligent lye searched oute of the wyse men. Then was that fulfylled whyche

Osee. ii. a

Iorem. 31. c

was spoken by the Prophete Jeremy, sayinge: * On the hylles was a boyce herd, great mourning, weping and lamentacion: Rachel weping for

her chylde, and woulde not be comforted because they were not. When Herode was deade: [the seventh yere after suche flyghte.] Behold, an aungell of the Lorde appeared in a dreame to Ioseph in Egypt, sayinge: aryse, and take the childe and his mother, and go into the lande of Israel. For they are deade, which sought for the chylde's lyfe. And he arose vp, and toke the chylde and hys mother and came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Jewry, in the rowme of his father Herode, he was afraied to go thether. Notwithstandynge after he was warned of God in a dreame, he turned asyde in to the partes of Galile, and wente and dwelte in a cytie called Nazareth to fulfyll that which was spoken by þe Prophetes: he shall be called a Nazarite. Iudi. 13. c.

Of Johns habitation in the Deserte. Luc. i. Capi. xii.

And the chylde grewe and was ed stronge in spirit, and was in the wyldernes tyl the time that he should shew hym selfe vnto the
L. iii. the

The fyrste Booke.

the people of Israell.

¶ Of the fyndyng of Christ in
the temple. Luc. ii. Cap. xiii.

Luke.

And his Elders went to Jeru-
salem euery yeare at the feast of
easter. [After they vver returned
out of Egipt]. And whē he wast welue
yeare olde, they went vp to Jerusa-
lem, after the costume of the feast.
And when they had fulfilled the day-
es, and were gone home agayne, the
chylde Iesus abode styll at Jerusa-
lem. And hys Elders knewe it not,
but thoughte he hadde bene in the
companye. And they came a dayes
iourneye, and soughte him amonge
their kinsfolkes and acquayntaunce.
And when they founde hym not, they
went agayne to Jerusalem, & sought
hym. And it fortunied after thre day-
es that they founde hym in the tem-
ple, syttinge amonge the teachers
hearynge them, and aposyng theym.
And al they that heard him, wondred
at his vnderstanding and aunswere.
And whē they saw him, they were a-
stonied, & his mother sayd vnto him:
my son, why hast thou done this vnto
vs? Behold, thy father and I haue

sought thee sorowling. And he sayd vnto the: what is it y^e haue sought me? wilt ye not y^e I must go about my fathers busines? & they vnderstod not y^e sayig y^e he spake vnto the. And he wet dowe wth them & came to Nazareth, and was obedient vnto the. And hys mother kep^t al these wordes in her heart. And Iesus increased in wisdō, age, & fauoure, wyth God and men.

¶ Of y^e autozitie of preaching and Baptisynge geuen vnto John of God. Luk. iii. John. i. Mark. i. Math. iii. Cap. xiii.

In the .xv. yere of y^e raigne of Luke. Tyberius y^e Emperour, when Pōtius Pilate was lestenante in Jewry, & Herode one of y^e.iiii. princes in Galile, & hys brother Philip one of y^e.iiii. princes in Iturea, & in y^e costes of Traconitis, & Lisaniās one of y^e.iiii. prynces of Abilene, whē Annas & Caiphas wer hie priestes. [loh] Ther was sent frō god a man whose name was John. The same came for a witnes to beare witnes of y^e light, y^e thoro^we him they all myght beleue.

The fyrste booke.

He was not that lyghte, but that he myght beare wytnesse of the lyghte. That was the true lyght which lighteth all men y come in to this world. He was in the worlde, and the worlde was made by hym, and the worlde knew hym not. He came into hys owne, and hys owne receaued hym not, but as many as receaued hym, to them gaue he power to be the children of God, euen suche as beleue in hys name. Whiche are not borne of bloude, nor of the wyl of the flesh; nor of the wil of man, but of God. (Luke.) Then came (Math.) in those dayes (Luke) the worde of God vnto John the sonne of Zachari, in the wyldernes (Marke.) Behold I sende a messenger before thy face, whiche shall prepare thy way before thee. (Luke.) And he came in all the coastes about Iordane, and preached the baptisme of penance, for the remission of synnes, as it is written in the booke of the sayinges of Esay y Propheete, which sayeth. * The voyce of a cryer in the wyldernesse: prepare the waye of the Lorde, & make hys pathes straight, euery dalley shalbe fylled, and euery mountayne

Esai. 40. a

mountaine & hil shalbe brought lowe,
and what so is croked, shalbe made
straighte: and what rough is, shalbe
made smoth, and al fieshe shal se the
saluacion of God (Math.) This John
had his garmēt of camels heere, and
a letherne girdel aboute his loynes,
hys meate was locustes and wylde,
hony. Then went out to him, (Marke)
the whole lāde of Jewry (Math.) and
they of Jerusalem, and all the region
rounde about Iordane, & were bap-
tysed of hym in Iordane (Marke)
ryuer, and confessed theyr synnes.

(Math.) Now when he saw many of
the Pharises and of the Saduces
come to hys baptysme, he sayed vnto
them, (Luke) and vnto the people that
wēt out to be baptysed of him (Math)
Do penāce, for why, the kingdom of
heauen is at hande. Ye generacion
(Luke) of vipers, who hathe certified
you that ye shal escape the wrathe to
come? Take hede, and brynge forth
the due frutes of penaunce, and beginne
not to say, we haue Abraham to oure
father, for I saye vnto you, God is
able of these stoness to rayse vp chyl-
dren vnto Abraham. The axe is put

L.v.

vnto

The fyrst Booke.

unto the tree alredy, that euery tree
which bringeth not forth good frute,
shal be hewē downe & cast into y^e fyre.
And the people asked him & said, what
shal we do then? He answered & sayd
unto thē: he that hath two coates, let
him part wth him y^e hath none, & he that
hath meate, let him do likewise. The
publicans came also to be baptyled, &
sayd vnto him: master what shall we
do? He sayd vnto them: require no
more then is appointed you. The
souldiers asked him lyke wise, & sayd:
What shal we do then? And he sayde
vnto thē, do no mā violēce nor wrog,
& be cōtent wth your wages. But whā
the people were in a doute, & thought
all in their heartes whether he were
Christ, John answered & sayde vnto
thē all. I baptyse you wth water to pe-
nauce, but after me there cometh
one stronger then I, whose shues
(Math.) I am not worthye to beare,
(Marke.) to stoupe downe, (Luke.) and
to lowse y^e lachet of hys shue. He shal
baptyse you with the holy ghost, and
with fyre, whose fanne is in his hād,
and he shal pource his floore, & shal
gather y^e wheate into his barn, & shal
burne

burne the chaffe with vnquencheable
fyre. And many other thynges moze
exhorted he, & preached vnto y people.

Of Johns testimonies of
Christ. Ioan. i. capit. 15.

John did beare witnes of hym,
cried & said. It was this of whō
I spake: After me shal he come,
y was befoze me, for he was oz
euer I, [more noble and honorable]
and of hys fulnesse haue all we re-
ceaued grace for grace: for the lawe
was geuen by Moyses, grace & trueth
came by Iesus Christ. No man hath
sene God at any tyme: vwith a vision
of perfect comprehētion. The only be-
gottē sonne which is in y bosome of y
father, he hath declared y same vnto
vs. And this is y recozde of John, whā
y Iewes set priestes & leuits frō Jeru-
salē to axe him, who art thou? And he
confessed & denied not. And cōfessed &
said, I am not Christe. And they ax-
ed him, what thē? Arte thou Elias?
He said I am not. Art y the Prophet?
And he answered no. Then said they
vnto him. What art y then, y we may
geue answer vnto thē y set vs? What
saiest thou of thy selfe? He said. I am

John.

The fyrste Booke.

There are
two Be-
thanies,
the one is
Marthas,
and is frō
Ierusalē. 3.
myle, mōt
Oliuete li-
yngē be-
twene the
Another
by Iordan
vwhere
Iohn Bap-
tyfed, and
is from Ie-
rusalē. 16.
myle.

the voyce of a cryer in þe wyldernesse,
make straight þe way of the Lorde as
the Prophet Esai sayde. And they
that were sent, were of þe Pharises,
and they asked hym and sayde vnto
hym, why baptisest thou then yf thou
be not Christ, nor Elias, nor a Pro-
phete? Iohn answered the, and sayd.
I baptise with water, but there is
one come amonge you, [In the tem-
ple vwhen he vvas twelue yeres of age.]
whō ye know not: it is he þe cometh af-
ter me whiche was before me,
whose shue I acēt I am not
worthy to lowse. Thys
was done at Betha-
nia beyonde
Iordane, where Iohn
dyd baptise.

);(

A The seconde Booke Fol. 15.
of Christes procedynge
in the worlde, contay-
nyng what Iesus did, and sayde
incluspuely from hys Baptyme
vnto Maundy Thursday. It is
deuyded in foure partes. The firste,
doeth contayne the worckes that he
dyd in hys thyrtye yere. The seconde,
the worckes of hys one and thyrtye
yere. The thyrde, the worckes of his
two and thyrtye yere. And the fourth,
the worckes of hys thre and thyr-
tye yere, vnto the dedes he
dyd on maundy
Thursday.

Of Christes Baptyme. Mat.
iii. Luke. iii. Mark. i. Cap. i.



At the same tyme Iesus Ma rke.
came out of Nazareth of
Galile, to Iordane vnto
John to be Baptised of
John, but he forbade
hym, saying: I haue nede to be bap-
tised of thee, and comest thou to
me?

The seconde Booke.

me? Iesus answered and sayde vnto hym: let it be so nowe, for thus it becommeth vs to fulfyll all ryghteousnesse. The he suffred him. (Luke) And it fortuned whan al the people receaued baptyme, and whan Iesus was also baptised (Marke,) in Iordane, (Luke.) and prayinge: (Marke,) as soone as he was come out of the water: (Math.) Lo, heauen was open ouer hym, and he sawe the spirite of God descēdige lyke a doue, (Luke) in a bodely shape, (Math.) and lyghte bpon hym. And lo, there came a voyce from heauen, sayinge: This is my beloned sonne, in whome is my delyte.

¶ Of the genealogie of Christ Luce. iii. Capi. ii.

Luke. **A**ND Iesus was aboute thyrtye yeres whan he beganne. And he was taken for the sonne of Joseph, whiche was the sonne of Eli.
Whiche was the sonne of Mathat.
Whiche was the sonne of Leui.
Whiche was the sonne of Malchi.
Which

which was the sonne of Janna.
which was the sonne of Ioseph.
which was the sonne of Mathathias.

which was the sonne of Amos.
which was the sonne of Nahum.
which was the sonne of Elip.
which was the sonne of Magge.
which was the sonne of Maath.
which was the sonne of Mathathias.
which was the sonne of Semei.
which was the sonne of Ioseph.
which was the sonne of Iuda.
which was the sonne of Iohanna.
which was the sonne of Resa.
which was the sonne of Zorobabel.
which was the sonne of Salathiel.
which was the sonne of Meri.
which was the sonne of Melchi.
which was the sonne of Abdi.
which was the sonne of Susan.
which was the sonne of Elmabam.
which was the sonne of Per.
which was the sonne of Ieso.
which was the sonne of Eliezer.
which was the sonne of Ioram.
which was the sonne of Mathat.
which was the sonne of Leui.
which was the sonne of Simeon.
which

The seconde booke.

which was the sonne of Iuda.
which was the sonne of Ioseph.
which was the sonne of Ionan.
which was the sonne of Elaihim.
which was the sonne of Melcha.
which was the sonne of Menna.
which was the sonne of Mathata.
which was the sonne of Nathan.
which was the sonne of Dauid.
which was the sonne of Jesse.
which was the sonne of Dbed.
which was the sonne of Booz.
which was the sonne of Salimon.
which was the sonne of Naazon.
which was the sonne of Aminadab.
which was the sonne of Aram.
which was the sonne of Esrom.
which was the sonne of Phares.
which was the sonne of Iuda.
which was the sonne of Iacob.
which was the sonne of Isaac.
which was the sonne of Abraham.
which was the sonne of Thare.
which was the sonne of Nacher.
which was the sonne of Saruch.
which was the sonne of Ragan.
which was the sonne of Phalech.
which was the sonne of Heber.
which was the sonne of Sala.

which

whiche was the sonne of Laman.
 whiche was the sonne of Ararat.
 whiche was the sonne of Sem.
 whiche was the sonne of Noe.
 whiche was the sonne of Lamech.
 whiche was the sonne of Mathusalem.
 whiche was the sonne of Enoch.
 whiche was the sonne of Jared.
 whiche was the sonne of Malalehel.
 whiche was the sonne of Lamech.
 whiche was the sonne of Enos.
 whiche was the sonne of Seth.
 whiche was the sonne of Adam.
 whiche was the sonne of God.
 Jesus full of the holpe ghost came a-
 gayne from Iordane.

Of Christes fasting & temp-
 tacion. Mathew. iiii. Marke. i.
 Luke. iiii. Ca. iii.

And immediatlye [Matheue]
 was Jesus ledde awaye of the Marke.
 spirite into the wyldernesse,
 to be tempted of the Deuyll:
 [Marke] and was wyth the wyld
 beastes. [Matheue] And when he
 hadde fasted fourtye dayes and four-
 tye nyghtes. [Luke] In those dayes
 D. i. dyd

The seconde booke.

Deut. 8. a

Psal. 90. c

Deute. 6. a
and. 10. d

dyd he eate nothyng, and when they were ended, (Math.) he was afterwarde an hongred, and the tempter came to him, (Luke) the Deuel, (Mat) and sayde vnto him: ¶ If thou be the sonne of God, commaunde that these stones be made bread. (Luk) And Ies^{us} answered hym: * It is wrytten that (Mat) manne shall not lyue by bread onelye, but by euery worde that proceedeth oute of the mouth of God. Then the Deuell toke hym vp into the holpe cite, (Luke) Jerusalem, (Math) and sette hym on a pinnacle of the temple, and sayde vnto hym: ¶ If thou be the sonne of God, caste thy selfe (Luke) from hence (Math) downe. For it is wrytten: * He shall geue hys angels charge ouer thee, (Luke) to kepe thee, (Math) and with their handes they shal holde thee vp, that thou dashe not thy foote agaynst a stone. Then sayde Iesus vnto hym: It is wrytten also. * Thou shalt not tempt thy Lorde God. Agayne the Deuell toke hym vp (Luke) and ledde hym (Mathe) into an excedyng hyghe mountayne, and shewed hym all the kingdomes of the world (Luke) in the twinklyng of an eye (Mat) and al the

glozy of them. And sayd vnto him: all these, (Luk) and al this power (Math) wyll I geue thee, (Luke) for it is geuen vnto me, and I geue it vnto whō I wyl. Therfore, yf thou nowe wylt worshyppe me, they shal all be thyne. (Math) Then sayd Iesus vnto hym: Auoyde Sathan, for it is wyrtten. * Thou shalte worshyppe the Lorde thy God, and him onely shalte thou Deute. 6. e serue. (Luk) And when the Deuel had ended all the temptacions, he departed from him, (Math) and lefte hym, (Luk) for a season. (Mat) And behold, 4 angels came, & ministred vnto hym. Of other testimonies of John of Christ. John. i. Cap. iiii.

The next day [after that he came oute of the deserte] after John saw Iesus comig vnto him, & sayde: behold 4 lambe of God, which taketh away the sinne of the worlde. This is he of whō I sayde vnto you. After me cometh a mā which was before me, for he was oz euer I, and I knew him not. (so fully as novv) But 4 he shuld be declared in Israel. Therfore am I come to baptise w water.

The seconde Booke.

And John bare recorde and sayde:
I saw the spirite descende from hea-
uen lyke a Doue, and abode vpon
him, and I knewe hym not: But he
that sent me to baptise with water,
sayde vnto me: Vppon whome thou
shalte see the spirite descende, and ta-
rpe styll on hym, the same is he that
baptileth with the holy ghozt. And I
saue it, and bare recorde, that this is
the sonne of God.

Of the firste vocation & cal-
lynge of the Disciples, by the
whiche they were called to the
symple knowledg of Chyste.
John.i. Luke.iii. Cap.v.

The next day after John stode
agayne, and two of hys disci-
ples: and when he saue Iesus
walkynge, he sayde: Beholde
the lambe of God. And two of his dis-
ciples heard hym speake & folowed
Iesus. And Iesus turned hym about
and saue them folowynge, and sayd
vnto them, whom seke ye? They sayd
vnto

vnto hym: Rabi (which is to saye, by
 interpretacion, maister) where arte
 thou at lodgynge? He sayde vnto
 them: Come and see. They came and
 sawe it, and abode with him the same
 daye. It was aboute the tenth houre.
 One of the two whiche heard Iohn
 speake and folowed Iesus, was An-
 drewe the brother of Simon Peter.
 [The other vvas Iohn the Euangelist,
 by vvhome his brother Iames vvas cal-
 led,] The same founde fyrst hys bro-
 ther Simon, and sayde vnto him: we
 haue founde Messyas, (which is by
 interpretacion, the anoynted) and
 he broughte hym to Iesus, when Je-
 sus behelde hym, he sayde: Thou art
 Simon the sonne of Ioanna, thou
 shalt be called Cephas, whiche is
 by interpretacion Peter. The nexte
 daye after, woulde Iesus goe into
 Galile. [Luke] And Iesus came a-
 gayne in the power of the spirite in-
 to Galile, [Iohn] and founde Phi-
 lippe, and Iesus sayde vnto him: fo-
 lowe me. Philippe was of Bethsay-
 da the citie of Andrew and Peter.
 Philippe founde Nathanael & sayde
 vnto him: we haue founde him of who

Bethsaida
 is frō Ca-
 pernaum
 4 myle.

The seconde booke.

Gen. 49. b * Moses in the lawe & the prophetes
Deute. 18. c haue witten, euen Iesus the sonne
Esay. 40. c of Ioseph of Nazareth, and Natha-
and. 45. b nael sayde vnto him: What good can
come out of Nazareth? Philip sayde
vnto him: Come and see. Iesus saue
Nathanael commyng to him, & sayd
of hym: Beholde, a right Israelite, in
whome is no gyle. Nathanael sayde
vnto him: from whēce knowest thou
me? Iesus aunswered, and sayd vnto
him: Befoze that Philip called thee,
when thou wast vnder the figge tree,
I saue thee. Nathanael aunswered,
and sayd vnto him: Rabbi, thou arte
the sonne of God, thou arte the kyng
of Israel. Iesus aunswered, and said
vnto him: Because I sayd vnto thee,
I saue the vnder the figge tree, thou
beleuest, thou shalte see yet greater
thinges then these. And he sayde vnto
him: Merely, verely, I say vnto you,
from thys tyme forth shal ye see the
heauen open, and the aungels of
God, goinge bp and downe o-
uer the sonne of
man.

The

The seconde parte of the se^z Fol.20.
conde boke, contaynyng what
Jesus dyd and sayde in the
one and thyrtye yere of
hys age.

Of the mutacion and chauns
gyng of water into wyne.
John .ii. Cap.vi.

And vpon the thyrde daye there Iohn.
was a mariage at Cana in Ga-
lile, and the mother of Jesus Cana is
was there, Jesus also and hys disci- from E-
ples, were called vnto the mariage. maus.4.
And when the wyne fayled, the mo- myle.
ther of Jesus sayde vnto him: They
haue no wyne. Jesus sayde vnto her:
woma, what haue I to do with thee,
myne houre is not yet come, his mo-
ther sayde vnto the ministers: what-
soeuer he sayth vnto you do it. There
were set there syre water pottes of
stone, after the maner of p^rpurifying
of the Jewes, euery one contayning
two or thre measures, Jesus sayd vnto
the: fyll the water pottes wth water,
and they filled them vp to p^rhymine.

D.iiii.

And

The seconde Booke.

And he sayde vnto theym : Drawe out nowe, and brynge vnto the maister of the feast . And they bare it. When the maister of the feast had tasted the wyne, which had bene water, and knewe not whence it came, (but the ministers that drew the water knewe it) the maister of the feast called the Wydegrome and sayde vnto him : Euerye man at the fyrste geueth y good wyne, and when they are droncken, then y which is worse, but thou kepest backe the good wine vntyll nowe. Thys is the fyrst token that Iesus dyd at Cana in Galile, and shewed his glorie, and hys disciples beleued on hym.

Of hys fyrste comynge to Easter, and of the dryuynge out of those that dyd sell in the temple. Iohn. ii. Ca. vii.

Iohn.
Capernaū
is the head
citie of
Galile.

Afterwarde he wente downe to Capernaum. He, hys mother, her brethren, and hys disciples, and tarped not longe there.

And

And the Jewes easter was at hande,
and Iesus wēt vp to Ierusalem, and
founde syttinge in the temple, those
that solde oren, shepe, & doves, & chan-
gers of money. And he made a scorge
of small cordes, and droue them all
oute of the temple with the shepe and
oren, and poured out the chaungers
money, and ouerthrew y tables, and
sayde vnto them that solde doves.

Haue these thinges hence, and make
not my fathers house an house of mar-
chandise, his dysciples remembred it
that was wrytten. * The zeale of thine Psa. 78. b
house hath euen eaten me. Then an-
swered the Jewes and sayde vnto
hym, what token shewest thou vnto
vs, that thou maiest do these thinges?
Iesus answered & sayde vnto them.
Breake downe this temple, & in thre
dayes wyll I set it vp agayne. Then
sayde the Jewes. Syre and fortye
yere was this temple a buyldynge,
[by Zorobabel: for Salomon made it
perfect in. vij. yeres] & wyllt thou set it
vp in thre dayes? But he spake of the
temple of his body. Nowe whan he
was rysen agayne from the deade,
hys disciples remembred that he thus

D. v.

said,

The seconde Booke.

sayde, and they beleued the scripture,
and the wordes whiche Iesus spake.
Whan he was at Ierusalem at Ea-
ster in the feast, many beleued on his
name, whan they sawe y tokens that
he dyd. But Iesus comytted not him-
selfe vnto them, for he knew them al,
and neded not that any man shoulde
testifie of man, for he knew wel what
was in man.

Of Nicodemus. Ioan. 3 cap. 8.

Ioan.

There was a man of the Pha-
rises named Nicodemus a ru-
ler amonge the Iewes. The
same came vnto Iesus by
nyghte, and sayde vnto hym. Mas-
ter we knowe that thou arte come a
teacher from God: for no mā can do
these tokens that thou doste, excepte
God be with him. Iesus aunswered
and sayde vnto him: verely, verely, I
say vnto thee, excepte a man be bozne
a new, he cannot se the kingedome of
God. Nicodemus sayde vnto hym:
How can a man be bozne, whan he is
olde, can he enter into hys mothers
wombe, and be bozne agayne? Ie-
sus

Ius answered, verely verely I say vnto the, excepte a man be borne of the water and of y^e spirit, he cannot come into the kyngdō of God. That which is borne of flesh, is flesh, and y^e whiche is borne of the spirite, is spirite.

Marye sayd not that I saye vnto thee, ye must be borne of new. The winde bloweth where he wyl, and thou hearest his sounde, but thou canst not tel whence it cometh, and whether he goeth, so is euery one, that is borne of the spirite. Nicodemus answered and sayde vnto hym, how may these be, Iesus answered and sayde vnto hym. Art thou a master in Israel, and knowest not these? verely, verely, I saye vnto thee, we speake that we know, and testifie that we haue sene, and ye receaue not oure wytnesse, yf ye beleue not when I tell you earthly thynges, howe shoulde you beleue whan I speake vnto you of heauenly thynges? And no manne ascendeth vp into heauen, but he that is come downe from heauen, namelye the sonne of manne whiche is in heauen. And lyke as Moses lyfte vp the serpent in the wyldernesse, enen so
must

Num. 21. c

The seconde Booke.

must the sonne of mā be lyfte vp, that who soeuer beleueth in hym shoulde not peryshe, but haue euerlastyng lyfe. For God so loued the worlde that he gaue hys onely sonne, that who soeuer beleueth in hym shoulde not peryshe but haue euerlastyng lyfe. For God sent not hys sonne in to the worlde to condempne the worlde, but that the worlde myghte be saued by hym: he that beleueth on him, shal not be condēned: but he that beleueth not, is condemned already, because he beleueth not on the name of the onely sonne of God. But this is the condemnation, that the lyght is come in to the worlde, and men loued y darkness more then the lyghte: for theyr woorkes were euil. Who soeuer dothe euil hateth the lyghte, and commeth not to the lyght, that his dedes shulde not be reprovēd, but he that dothe the truthe, commeth to the lyghte, that hys woorkes maye be knowen, for they are done in God.

Of the complaynte that Iesus did baptise. Ioan. 3. cap. 9.

Afterwarde

Afterwarde came [goynge from Ierusalem to other places of leuvery
 nie vnto Iordane) Iesus his disci-
 ples into the lande of Jewrye,
 and had his beyng there with them,
 and baptysed. Iohn baptysed also, in
 euen besyde Saleem : for there was
 much water there : And they came
 thither, and were baptysed, for Iohn
 was not yet put in prison. Then arose
 there a question among the disciples
 of Iohn with the Jewes about pur-
 ryfyinge : and they came vnto Iohn,
 and sayd vnto him . Master, he that
 was with the beyonde Iordane , of
 whome thou barest wytnesse: behold
 he baptiseth, and euery man commeth
 vnto him. Iohn answered and sayde:
 A man can receaue nothyng, excepte
 it be geuen him from heauen: ye your
 selues are my wytnesses , how that
 I sayd, I am not Christ, but am sent
 before him. He that hath the bryde, is
 the brydegrome: but the frende of the
 brydegrome standeth and herkeneth
 vnto hym, and reioyseth greatly ouer
 the voice of the brydegrome, this same
 ioye of myne is now fulfylled . He
 must increa se, but I must decreace.

He

The seconde Booke.

He that cometh from on hyghe, is
aboue all. He that is of the earth, is
earthly, and speaketh of the earth. He
that cometh from heauen is aboue
al, and testified what he had sene and
herde, and no man receaueth his wit-
nesse. But he that receaueth it, hath
set to hys seale, that God is true. For
he whome God hath sente, speaketh
the wordes of God. For God geueth
not the spirit vnto hym by measure.
The father loueth the sonne, & hath
geuen him al thinges into his hande.
He that beleueth on the sonne, hath
euerlastyng lyfe, he that beleueth
not the sonne, shall not se the lyfe,
but the wyathe of God abydeth vpon
hym.

¶ Of Johns incarsetacie. mat.
xiii. Mar. vi. Luc. iii. Capi. x.

Math.

But Herode & Tetrarcha whā
he was rebuked of John be-
cause of Herodias the wyfe.
(Marke) of Philippe hys bro-
ther, for he maryed her. (Luke.) And
for all the euels that Herode dyd.
(Mat.) For John sayd vnto him, It is
not

not lawfull for thee to haue (Mar.) thy
brothers wyfe: (Luke) besyde all thys
Herode (Math.) toke John, bounde
hym, and put hym into prysonne for
Herodias sake hys brother Philips
wyfe. (Marke) For Herodias layde
waite for hym, and woulde haue
slayne hym, and coulde not. Notwith
standynge Herode feared John, for
he knewe that he was a iuste and ho-
ly man. (Math.) And fayne he would
haue put hym to death, but he feared
the people, because they helde him for
a Prophet. (Marke) And he kept him,
and herkened vnto hym in manye
thynges, and hearde hym gladly.

Of the begynnynge of Chri-
stes publike, predicacion.

Mat. iiii. mar. i, Ioa. iiii. cap. xi.

When Iesus had herde that Math.
John was taken [Ioan] and
had knowledge that it was
come to the eares of the Pharise-
ses, that Iesus made and bap-
tysed moore dyscyples then John
[Howe]

The seconde Booke.

Esai.. 9 .a

(Nowe be it Iesus hym selfe baptysed not, but hys dyscyples) he left the lande of Jewrye, (Marke) and came into Galile. (Ioan) Nowe when he came into Galile, the Galileans receaued hym whyche had sene all that he dyd at Ierusalem in the feast, for they also were come thither to the feast. (Mathevv) And leauinge Nazareth, he went and dwelt in Capernaum, whiche is a cytie vpon the sea, in the coastes of Zabulon and Neptalim, that the thinge myght be fulfilled whyche was spoken by Esay the Propete saying: * The lande of Zabulon and Neptalim, the way of the sea beyonde Iordane, and Galile of the Gentyles, the people which sat in darknesse sawe a great lyghte, and to them which sat in y region of shadow of death, lyght is begonne to shyne. From that tyme forth beganne Iesus to preache (Marke.) the ghospel of the kyngedome of God, and sayde: Because the tyme is fulfilled. (Mat.) do penance, (Marke) and beleue the ghospell (Mathevv.) For the kyngedome of heauen is at hande.

De

Of the seconde vocation of
the disciples, by the whiche they
were called to Christes famili-
artie. Luke. v. Cap. xii.

It came to passe, that the peo- Luke.
ple pressed vpon Iesus to heare
the worde of God, and he stode
by the lake of Genesareth, and
sawe two shippes stande by the lake
side, but the fishers were gone oute of
theym, and had washed their nettes.
Then went he into one of the shipp-
pes, which was Simons, and prayde
hym, that he woulde thruste oute
a lytle from the lande. And he sat him
downe, and taughte the people out of
the shipp. And when he had left of tal-
kyng, he sayde vnto Simon. Launche
out into the depe, and let synne your
nettes to make a draughte. And Si-
mon answered and sayde vnto him:
Master we haue laboured all the
nyght and taken nothyng, but vpon
thy worde, I wyl loose forth the net.
And whē they had so done, they toke a
great multitude of fishes, and their
net brake. And they made signes to
their felowes whiche were in the o-
ther

The seconde Booke.

ther shyppe, that they shoulde come
and helpe them. And they came, and
fylled both þe shyppes ful, so that they
lauke. When Simon Peter sawe
that, he fell downe at Iesus knees,
and sayde: Lorde, goe fro me, for I
am a synnfull man, for he was asto-
nied, and all that were wyth hym at
this draughte of fyshes: whiche they
take, and so were James and John
also the sons of Zebede, whiche were
Simons cōpanions. And Iesus sayd
vnto them: feare not, for from hence
forth thou shalt take men, and they
broughte the shyppes to lande, and
teste all, and folowed hym.

Of the thirde vocation of the
Apostles, by þe whiche they are
called to þe Disciplethip of Christ
Math. iiii. Marke. i. Cap. xii.

Math.

And Iesus walked by the sea of
Galile, & saw two brethzen, Si-
mon whiche was called Peter,
and Andrew his brother castinge a net
into þe sea, for they were fyshers. And
Iesus said vnto the: folow me, and I
wil make you fishers of mē. And thei
strayght

strapghte waye left their nettes, and folowed him. And whē he went forth frō thence, he saw other two bꝛethꝛē, James the sonne of Zebede, & John his bꝛother in the shyppe with Zebede their father, mendyng their nettes, & he called them. And they without taryenge, left the shyppe, & their father (Marke) Zebede in the shyppe with the hyꝛed seruauntes, (Mathe) and folowed him.

Of the healing of a certaine demoniacke in the synagoge of the citie of Capernaum. Luke. iiii. Marke. i. Cap. xiiii.

And he went into Capernaū, & Marke. immediatlye vpon sabbother, he entred into the synagoge, and taughte, & they were astonied at hys doctrine: for he taught theym as one hauing power, & not as scribes, [Luk] for his preachinge was with power, [Mar] And in their synagoge ther was a man, [Luk] possessed with a foule deuyl, and he cried loude, and sayd: Let me alone, what haue we to doe wyth thee, thou Iesus of Nazareth?

The secoude Booke.

Art thou come before the tyme to bes-
trove vs? I knowe thee who thou
arte, euen that holye one of God.
(Marke) And Iesus threatened him,
(Luke) and rebuked hym and sayde:
Holde thy tongue, (Mark) and departe
oute of hym. And the foule spirite
tare hym, and cryed wyth a loude
voyce. And departed out of him (Luk)
and dyd hym no harme. And there
came a feare ouer theym al, (Marke)
and al they wondred, in so much that
they ased one another amonge them
selues, and sayd: what is this? what
newe learninge is thys? what ma-
ner of woorde is thys? for he com-
maundeth the foule spirites with po-
wer, (Luke) and they depart (marke) &
are obedient vnto hym. (Luke) And y
fame of him was noised thowout
al places, (mark) & borders of Galile.

Of the healynge of al diseases.

Math. iiii. Cap. xv.

Math. **A**nd Iesus went about al Galile,
teachyng in their sinagoges,
and preachynge the gospell of
the kingdom, and healed al ma-
ner

ner of sicknesse, and al maner of diseases amonge the people. And his fame spzed abroade throughe out all Siria. And they broughte vnto hym al sicke people that were taken wyth diuerse diseases & gryppynge, & them that were possessed with Deuels, and those whiche were Lunatike, & those that had the Balspe, and healed the. And there folowed hym a great multitude of people from Galile, & from the ten cityes, & fro Ierusalē, & from the regions that lie beyonde Iordan.

¶ Of Simons mother in law.
Lu. iiii. Mat. viii. Mar. i. ca. 16.

And Iesus rose vp oute of the synagoge (Mar) forth with (Luke) and came into Simons house, (Mar) and Andzeue with James & John. (Luk) And Simons mother in law was take w a great feuer and they prayed him for her, & he standing ouer her commaunded the feuer, (Mar) & toke her by the had, & the feuer left her, and she arose, and ministered vnto them. (Marke.) And euen when the sunne was gone downe, (Math.) they brought hym many that
E. iiii. were

The seconde Booke.

Esay. 53. a

were possessed with Deuels. (Luke) And he layed his handes vpon euery one of the. (mat) and caste out y^e spirit-tes with a worde, and healed all that were sycke, that the thyng myght be fulfyllled, whych was spoken by Esai the prophet, saying: *He toke on him our infirmities, & bare our sycknes- ses. (Luke) The deuels also departed out of many, cryeng and saying: thou arte Christ the sonne of God. And he rebukynge them suffred not them to speake, for they knowe that he was Christ. (Marke.) And in the mornynge before daye he arose and went out in to a deserte place, and prayed there, (Luke) and the people sought hym. (Marke, Peter also & they that were wyth hym, folowed after hym. And when they had founde hym, they sayd vnto hym: Euery man seeketh thee. And he sayd vnto them. Let vs go in to the nerte townes y^e I may preache there also, for therto am I come. Luk And the people came to Christe, and kept hym that he shoulde not departe from them, vnto whome he sayde: I muste peache the Gospel of the king- dome of God, to other cities also, for ther-

therefore am I sent. And he preached
in the synagoges of Galile.

¶ Of the calling of Mathew.
Luc. v. Mat. ix. Mar. ii. ca. xvi.

AND afterwarde he went oute,
[from the synagoge] (Math) And Luko.
as Jesus passed forth fro thence,
(Mar) he went forth agayne vnto the
sea, [of Galile] and al the people came
to him, and he taught theym. And as
Jesus passed by he saw (Luko) a pub-
licane, (Mar) Leui the sonne of Alpha-
us, (Mat) named Mathewe syt & re-
ceauynge the custome, & sayd vnto him:
folow me, (Luk) & he lette al, rose vp,
and folowed hym.

¶ Of the election of the .xii. dis-
ciples vnto the apostleship done
in mount Thabor: and of the fyrst
part of Chrystes sermone made
there, contaynyng eght Be-
atitudes, & certen maledictiōs.
Mat. v. Mar. iii. Luc. vi. ca. 18.

E. iiii. And

The seconde Booke.

And it fortuneth in the same time
[after that Christ had called moe
disciples] that he went oute into
a mountayne to praye, and continu-
ed all nyght in prayer to God. And
when it was day, he called his disci-
ples, (mar) whome he would, and
they came to him. And he ordered the
twelve, that they shulde be with him,
and that he myghte sende theym to
preache, and he gave theym power to
heale sickeneses, and to cast out De-
uels, [Luke] whome he called also
Apostles. Simon whome he named
Peter, (Marke.) and James the
sonne of Zebede, and John the bro-
ther of James, and gave theym the
name of Bonarges, that is to saye:
the Chyldren of Thunder, Philippe
and Bartholomewe, Mathewe, and
Thomas, James the sonne of Alphe-
us, Simon of Cana, (Luke) whiche
was called Zelotes, Judas the sonne of
James mar Teddeus, and Judas
Ischarioth [Lu] which was a traitour,
(mar) & betrayed hi. (mar) And when he
was set his disciples eā to hi, & he ope-
ned his mouth, & taught thē saying:
Blessed are the poore in spirite, for
theirs

theirs is þ kyngdō of heauen. Blessed
 are the meke, for they shal inherit the
 earth. Blessed are they þ mourn, for
 they shalbe comforted, and blessed be
 they that hunger and thyrst for righ
 teousnes, for they shalbe fylled. Bles
 sed are the mercyfull, for they shall
 obtayne mercy. Blessed are the pure
 in heart, for they shal se God. Blessed
 are the peace makers, for they shalbe
 called the chyldren of God. Blessed
 are they which suffer persecution for
 righteousnes sake, for theirs is the
 kyngedome of heauen. Blessed are ye
 when men reuyle you, and persecute
 you, and falsely say al maner of cruel
 sayinges againste you for my sake.
 Reioyce and be glade for greate is
 your rewarde in heuen: for so perse
 cuted they the Prophetes, which wet
 before youre dayes, (Luke.) their fa
 thers. And comming downe to them
 from the mounte, he stode vpon a
 playne in the felde: and the company
 of his disciples, and a great multitude
 of people fro al Jewry and Ierusalē, &
 from Tyre and Sidon by the sea
 coast, which were come to heare him,
 and to be healed of their diseases: and
 they

The seconde Booke.

they that were vexed with foule spir-
rites were healed. And al the people
sought to touche him, for there went
vertue fro him, & healed the al. And he
lift vp his eyes vpon his discyples,
& said. Blessed are ye poore, for yours
is the kyngedome of God. Blessed are
ye ye hunger here, for ye shal be satis-
fied. Blessed are ye that wepe here,
for ye shal laugh. Blessed are ye whē
mē hate you, and put you out of their
cōpanies, and reuple you, & caste out
your name as an euyl thyng, for the
sonne of mans sake, reioyse ye then
and be glade, for behold, your reward
is great in heauen. But wo vnto you
riche, for ye haue your consolacion al
ready. Wo vnto you that are full, for
ye shal hunger. Wo vnto you ye laugh
here, for ye shal wepe and waile. Wo
vnto you whan euery man prayseth
you, euen so dyd their fathers vnto
the false Prophetes also.

What prelates ought to do in
worde and dede, and that Christ
came not to breake, but to fulfyl
the lawe. Math. v. Capi. xix.

We are the salt of the earth, but and **Mark.**
 if the salt haue losse of his saltnes,
 what can be salted there wth? It
 is th^{er}e forth good for nothing,
 but to be cast out, & to be trode vnder
 foote of men. Ye are the lyght of the
 world. A citie that is set on an hyll,
 cannot be hyd, neither do men light a
 candle, and put it vnder a bushel, but
 on a candellsticke, and it lyghteth all
 that are in the house. But let your light
 so shyne before menne, that they may
 se your good woorkes, and glorifye
 your father whiche is in heauen.
 Thinke not that I am come to
 destroye the law or the prophetes: no,
 I am not come to destroy the, but to
 fulfyl the. For truly I saye vnto you,
 tyl heauen & earth perysh, one iote or
 one tyle of the law shall not escape, tyl
 al be fulfilled. Whosoener breakech
 one of the least commaundementes,
 and teacheth men so he shalbe called
 the leest in the kyngedome of heauen.
 But whosoener obserueth & teacheth
 the same, shalbe called greate in the
 kyngedome of heauen. For I say vnto
 you, excepte youre ryghteous-
 nesse excede the ryghteousnesse of
 the

The seconde Booke.

the Scribes and Pharises, ye can
not enter into the kyngedome of hea-
uen. Ye haue hearde, howe it
was sayde to them of the olde tyme.

Exod. 29. c
Deu. v. b.

*Thou shalt not kyll, for whosoever
kylleth shalbe in daunger of iudge-
ment. But I say vnto you, whoso e-
uer is angry with his brother, is in
daunger of the iudgemente. Whoso
euer sayeth vnto his brother Racha,
is in dainger of the counsell. But who-
soever sayeth thou foole: is in daun-
ger of hel fyre. Therfore when thou
offrest thy gift at the altare, and there
rememberest that thy brother hathe
ought against the, leaue there thyne
offeringe before the altare, and go thy
waye fyrste and reconcyle thy selfe to
thy brother, and then come and offer
thy gyft. Agree with thine aduersarye
quickly while thou arte in the waye
with hym, lest the aduersarye deliuer
the to thee iudge, and the iudge deli-
uer thee to the mynister, & then thou
be cast into pryson. I say vnto the ve-
rely, thou shalt not come oute thence,
till thou haue payde the vtmost far-
thyng: *Ye haue hearde, howe it was
sayde to them of the olde tyme. Thou
shalte

Exo. xx. c
xvii. b.

Thalt not commyt aduoutry: But I
say vnto you, that whosoever loketh
on a wyfe lustynge after her, hath
commytted aduoutery with her alre-
dy in hys hart. Wherfore yf thy right
eye offend thee, plucke hym out, and
cast hym from thee, better it is for
thee that one of thy members perish,
then that thy whole body shoulde be
cast into hell. And yf thy ryght hand
offend thee cut hym of, and caste him
from thee, better it is that one of thy
members peryshe, then that all thy
body shoulde be caste into hell. * It is
sayde, whoso ever putteth away hys
wyfe, let hym geue her a testimonial
of the deuozement. But I saye vnto
you, whoso ever putteth away hys
wyfe [except it be for fornicacion] cau-
seth her to breake matrimonye, and
whosoever maryeth her that is de-
uozed, breaketh wedlocke. Agayne
ye haue hearde, howe it was sayde to
them of olde tyme *. Thou shalt not
forswear thy selfe. But shalte per-
fourme thyne othe to God. But I
saye vnto you. Swear not at all, nei-
ther by heauen, for it is goddes seate:
nor yet by the earth, for it is his foote
stool.

Deu. 24. a

Exo. b. 19. b.

Leu. i. 19. c.

Exo. xx. b.

Deut. v. b.

Leu i. 19. c.

Exo. xx. b.

Deut. v. b.

The seconde Booke.

foole, rather by Jerusalem, for it is the cytie of the great kynge. Neither shalt thou sweare by thy head, because thou canst not make one herre white or blacke. Let your communicatiō be yea, yea, nay, nay, for whatsoeuer is more then that, comineth of euell.

Of hauing patience, & of being liberalite to our neighbours. Math. v. Luck. vi. cap. xx.

Mat.
Exo. 21. c
Leui. 24. d
Deu. 2. , d

We haue hearde how it is said: An eye for an eye, and a toothe for a toothe. But I saie vnto you, that ye resyste not euell.

But whoso euer geueth the a blowe on the right cheke, turne to hym the other also. And yf any man wyl sue thee at the lawe, and take awaye thy coate, let him haue thy cloke also. And who so compelleth thee to go a myle, go with him twayne. Geue to hym that areth, and from him that borrow, turne not away. (Luke) whoso euer areth of thee, geue hym: and who so taketh away that is thynne, are it not agayne. And as ye woulde that men shoulde

shoulde do vnto you, euen so do ye
vnto them. ¶ Ye haue herde howe it is Leuit. 19. d
sayde, thou shalt loue thyne neygh-
bour, and hate thyne enemy: But I
saye vnto you, loue youre enemyes.
Blesse them that curse you. Do good
to them that hate you. Pray for them
whiche do you wronge, and persecute
you, that ye maye be the chyldren of
youre father which is in heauen. For
he maketh hys sunne to aryse on the
euell, and on the good: and sendeth
hys rayne on the iuste and vniuste:
for yf ye loue them whiche loue you,
what rewarde shall ye haue? Do not
the publicans euen so? And yf ye sa-
lute and be frendly to youre brethren
onely, what synnguler thyng do ye?
Do not the publicans lyke wise? (Luke)
And yf ye do good for youre good do-
ers, what thanke haue ye therfore,
for synners also do the same. And
yf ye lende vnto them of whome ye
hope to receaue, what thanke haue
ye therfore? For synners also lende
vnto synners, that they maye re-
ceae as muche againe. But lende
ye lokyng for nothyng thereof a-
gayne: so that youre rewarde be great
and

The seconde Booke.

and ye shalbe the chyldren of the he-
ell, for he is kynde, euē to the vnthar-
full and to the euell. (Math.) We ye
therfore perfect, euen as your father
in heauen is perfecte.

Humayne prayse is not to be
looked for in doyng of good
workes. Mat. vi. Capi. xxi.

Mat. i.

Take hede that ye geue not
your almes in the syghte of
men, to the intent y^e ye woulde
be sene of them, or els ye get
no rewarde of your father whyche is
in heaue. Whensoever therfore thou
geuest thyne almes thou shalt not
cause a trumpet to be blown before
thee as the ypocrytes do in Synago-
ges, and in the stretes, for to be pray-
sed of man, verely I saye vnto you,
they haue their rewarde. But whan
thou doste almes, let not thy left hand
know what thy ryght hande doth, that
thyne almes may be secrete: and thy
father whiche seeth in secrete, shal re-
warde thee openly. And whan thou
prapest thou shalt be not be as the ypo-
crytes

scribes are. for they loue to stand and pray in the synagoges, and in the corners of the stretes to be sene of men. Merelye I saye vnto you, they haue their rewarde. [For vvhv, they entend not to be heard, but to be sene] But when thou prayest, entre into thy chamber, and shut thy doore to thee, and pray to thy father, which is in secrete, and thy father whiche seeth in secrete shall rewarde thee openly. [To doe a thyng in the darke, is onely to vvyll to be sene of God].

Of the maner of prayinge
and forgeuyng. Math. vi.
Luke. xi. Cap. xxi.

And when ye praye, bable not
muche as the heathen doe, for
they thyncke that they shall be
heard for their much bablinge
sake. Be not ye lyke they in therfore,
for youre father knoweth wherof ye
haue nede, before ye aske of hym.
After thys maner therfore shall ye
praye. Our father whiche art in hea-
u. l. uen

Math.

The seconde Booke.

uen, halowed be thy name. Thy king
dome come . Thy wyll be done in
earth, as it is in heaue. Geue vs thys
daye our dayly bread, (Luk) our day-
ly bread. (Math) And forgeue vs our
trespasses, as we forgeue theym that
trepasse agaynst vs . And lede vs not
into temptacion, but delyuer vs from
euell. Amen. For yf ye forgeue other
men their trespasses, your heavenly
father shall also forgeue you your
synnes . But yf ye wyll not forgeue
me their trespasses no more shal your
father forgeue you your trespasses.

¶ Of the maner of fastyng,
and that we shoulde not trea-
sure vp in earth, but in hea-
uen. Mathewe. vi. Luke. xii.
Cap. xiii.

Moreouer, when ye fast, be not
sad as the ypocrites are, for
they disfigure their faces, y
they might be sene of men to
faste. Merelye, I saye vnto you, they
haue their reward. But y when thou
fastest,

fastest, anoynte thine heade, & washe
thy face, that it appeare not vnto me,
that thou fastest, but vnto thy father
which is in secreete, & thy father which
seeth in secreete, shall rewarde thee o-
penlye. See that ye gather you not
treasure vpon the earth, where rust
and Mothes corrupt, and where the-
ues bzeake thzough and steale. But
gather you treasure together in hea-
uen, where nether ruste nor Mothes
corrupte, and where theues nother
bzeake by nor steale. For where your
treasure is, there is your heart also.
The eye is the lighte of the body, yf
thyne eye, [that is thyne entencion,]
then be single, all thy bodye shall be
[that is thy vvorke] full of lyght: But
and yf thyne eye be wicked, al thy bo-
dye shalbe ful of darckenesse, where-
foze, yf the lyghte that is in thee be
darkenesse, howe greate then shall
that darckenesse be. No manne can
[commaundynge contrarye thynges]
serue two maysters. For eyther he
shal hate the one and loue the other,
or elles he shall leane to the one, and
despyse the other. Ye can not serue
God and Mammon.

The seconde booke.

Therefore I saye vnto you, be not ye careful for your lyfe, what ye shall eat, or what ye shall dryncke, nor yet for your bodye, what ye shall put on. Is not y life more worthy the meate? And the body more of value then raiment. [Solicitude vwhereby spirituall thynges are letted is prohibited, not the solicitude of prouidence.] Beholde the fowles of the ayre, for they sowe not, nother reape, nor yet carpe into the barnes, and yet your heauenlye father fedeth theym. [Luke] Consider y Rauens, they nother sowe nor reape, they haue also nother stooze house nor barne, and yet God fedeth them. But howe muche better are ye then the fowles? W ho of you (though he toke thoughte therfore could put one cubyte to hys stature? Seynge then ye be not able to do that whych is least, why take ye thoughte for the other? [Mathevue] Consider the Lilies of the felde howe they growe: they labour not, nether spynne, and yet for all that I saye vnto you, that euen Salomō in all his royalte was not arayed lyke vnto one of these. Therefore, yf God so cloth the grasse whiche is to daye in the felde, and to morowe

morowe shall be caste into the furnace: Shall he not muche moore doe the same vnto you (¶ ye of lytle fayth.) Therfore, take ye no thought, sayinge: What shall we eate, or what shall we drynke, or wherewith shall we be clothed? (Luke-) And clyme not vp on hye. The Heathen in the worlde, seke after all suche thynges. (Mat) Poure heauenlye father knoweth that ye haue nede of all these thynges. Seke ye fyrste therfore the kyngedome of God, and the ryghteousnes therof, so shall all these thynges be ministred vnto you. Care not the for to morow, for the morowe shall care for it selfe. Euerye daye hath ynoughe of hys owne trauayle.

¶ Of doyng of mercye, and that we shoulde not iudge, and of the truste and confidence of prayer. Luk. vi. Mathe we. vii. Cap. xxiij.

The seconde Booke.

Luke.

Be ye therfore mercyfull, as
your father also is merciful.
Judge not, and ye shall not be
iudged. Condempe not, & ye
shal not be cōdemned. For geue, and
ye shalbe forgeuen. Geue, and to you
shalbe geuen, a good measure pres-
sed downe shaken together, and run-
nyng ouer shall men geue into your
bosome. For with what measure ye
mete, with the same shal it be measu-
red to you agayne. And he sayde a si-
militude vnto them, Can the blinde
leade the blynde? Doe they not both
then fall into the ditch? The disciple
is not aboue hys maister. But who-
soeuer is perfect, the same shal be as
hys maister. But why seeest thou a
moate in thy brothers eye, and con-
dest not the beame that is in thyne
owne eye? Or how canst thou say vn-
to thy brother, holde styll brother, I
wyl plucke out the moate out of thine
eye, and thou thy selfe seeest not the
beame in thyne owne eye. Thou v-
porrite, firste caste the beame oute of
thyne owne eye, and then shalte thou
see clearly to pull the moate oute of
thy brothers eye. (Mathe) Geue not
that

that which is holy to dogges, nother
cast ye your pearles before swine, lest
they treade theym vnder their feete,
and the other turne agayne and al to
rent you. Aske, and it shall be geuen
you: Seke, and ye shal fynde: knocke,
and it shall be opened vnto you. For
whosoever asketh, receaueth: and he
that seketh, findeth: and to hym that
knocketh, it shall be opened. Is there
anye man amonge you, whiche yf
hys sonne asked him bread, woulde
offre hym a stone? Or yf he asked fish,
wolde he profer him a serpent? Or yf
he asked him an egge, woulde profer
him a scorpion? If ye then which are
euell, can geue youre chyldren good
gyftes: Howe much moze shal your
father which is in heauen, geue good
thynges to them that aske him: ther-
fore whatsoeuer ye woulde that men
shoulde doe to you, euen so doe ye to
the. This is the lawe & the prophetes.

Of the narrow waye, and
conclusion of the Lordes ser-
mone made in y mounte Cha-
bor. Mat. vii. Luk. vi. Ca. xxv.

A.iiii.

Entre

The seconde booke.

Mathc.

Entre i at þe straitte gate, for wide
is the gate, and brode is þe waye
that leadeth to destruction, and
many there be, which go in ther
at. But straitte is þe gate & narrow is þe
way, which leadeth vnto life, & fewe
ther be þe find it. Beware of false pro-
phetes, which come to you in shepes
clothing, but inwardly they are rae-
ning wolues, ye shall know them by
their frutes. Do men gather grapes
of thornes? or figges of thistles? (Luk)
For it is no good tre, þe bringeth forth
euell fruite: & no euell tre þe bringeth
forth good fruit. Euery tre is knowe
by hys fruite: For menne gather no
figges of thornes, nor grapes of bus-
shes. A good mā out of þe good treasu-
re of his heart, bringeth forth þe whi-
che is good. And an euell manne oute
of þe euell treasure of hys heart bryn-
geth forth þe whych is euell. For of the
aboundaunce of the heart the mouth
speaketh. (Mat) Euen so euery good
tree bryngeth forth good fruite, but a
corrupte tree bryngeth forth euell
fruite. A good tre cannot bryng forth
badde fruite, nor an euell tree cannot
bryng forth good fruite. Euery tre þe
bryngeth

bringeth not forth good frute, shalbe
hewen downe, and cast into the fyre.
Wherefore by their frutes ye shall
knowe them. (Luke) But why call ye
me Lorde, Lorde, and do not that I
say vnto you? (Mathevv) Not al they
that say vnto me Lorde, Lorde, shall
enter into the kyngdome of heauen.
But he that doth the wil of my father
which is in heauen, he shal enter into
the kyngdome of heauen: many shal
saye to me in that daye, Lorde, Lorde
haue we not prophesied in thy name?
Haue we not cast out deuels in thy
name? haue we not done many great
dedes in thy name? And then wyll I
knowledge vnto them. I neuer knew
you, departe fro me ye workers of in-
iquitie. (Luke.) Whoso euer commeth
vnto me, and heareth my woordes,
and doth them, I wyll shewe you to
whome he is lyke. He is lyke vnto a
man whiche buyldeth a house, and
dygged depe, and layde the foundacis
on vpon a rocke. (Math.) And whan a
bundance of rayne descended and the
wyndes blew, and bet vpon the same
house, it fel not, because it was groun-
ded (Luke) vpon a stedfastte rocke.

f. b. (Mat.)

The seconde Booke.

(Mat.) And whosoever heareth these my sayings, and doth them not, shall be likened vnto a folyshe man which builde hys house vpon the sande (Luk) without foundation. (Math.) Nowe whan aboundaunce of rayne descended, and the wyndes blew, (Luke) and the streames bet vpon that house, and it fel immediatly, and great was the fall of that house. (Mat.) And it came to passe, that when Iesus had ended those sayings, the people were astonied at his doctrine, for he taught them as one hauynge power, and not as the Scribes.

¶ Of the leper which was healed. Mat. viii. Marke. i. Luc. b Capi. xxi.

Math. **W**hen Iesus was come downe from the mountayne, much people folowed hym, (Luk.) & it fortuned as he was in a cite.

(that is nye vnto a cytye, for Capernaum, vvhiche is from mount Thabor. iiii. myle. (Math) And lo, a leper, (Luke) a man full of leprosy: whan he sawe Iesus, (Mat) worshipped hym, (Mar)

and

and kneled (Luke) and fell vpon hys face, and besoughte hym, sayinge: Lorde, yf thou wylte, thou canste make me cleane (Marke) and it pyried Iesus, (Luk) and he touched him, and said, [Mat.] I wyl, be y cleane, and immediatly hys leprosy was censed.

(Marke) And he straytly forbad him, and forthwith sent hym away, & said vnto him. (Mathevv) Se thou tell no man, but go* and shew thy selfe to the priest, and offer the gift that Moses commaunded in witnesse to them. (Marke) But whan he was departed, he beganne to speake muche of it, and made the dede knowe. (Luk.) But the fame of him wet out farther abroad. And there came muche people together to heare him, and to be healed by him from their sickenneses, (marke) in somuche that he coulde no moze go in to the cytve openly, but was without in desert places. (Luke) And he departed in to the wylderneses, and gaue hym selfe to prayer, (Marke) and they came vnto him from all quarters.

Of the Centurions seruaunte.
Mat. viii. Luc. vii. Cap. xxvii.
whan

The seconde Booke.

Luke

Whan he had ended his talking vnto the people, he wente into Capernaum. And a capitaynes seruaunt laye deade sicke whome he loued. Whan he heard of Iesus, he sent the elders of y^e Iewes vnto him, and praied him that he woulde come and make his seruaunte whole. But whā they cāe to Iesus, they besought him instantly and said, he is worthe that thou shuldest shew this for hym, for he loueth oure people, & hath builded vs a Synagoge, and Iesus went with them. Now whan they were not farre from the house, the Centurion sent frēdes vnto hym. (Math.) There came vnto him a capitaine, & besought hym, sayin g: Sir, my seruaunt lyeth sycke at home of the palsy, & is greuously payned. Iesus sayd vnto him, I wyl come and heale him. The capitaine answered and said: (Luke) Lord, trouble not thy selfe, I am not worthe that thou shuldest enter vnder my roofe: and therfore I thought not my self worthe to come to the. (Mat) But speake the word onely, & my seruaunt shalbe healed. For I my selfe also am a man subiecte to the authorite of another

nother and haue souldiers vnder me.
 Pet whan I say to one: go, he goeth,
 and to another come, he commeth,
 and to my seruant do this, he dothe
 it. When Iesus hearde that, he mar-
 uayled, (Luk.) and turned hym about,
 and sayde vnto the people, verely I
 saye vnto you, (Math.) I haue not
 founde so great fayth, no, not in Is-
 rael: but I saye vnto you, many shall
 come from the easte and weste, and
 shal rest wyth Abraham, Isaac, and
 Iacob in the kyngedome of heauen:
 and the chyldren of the kyngedome
 shalbe cast oute into bitter darckenes,
 there shalbe wepinge and gnashinge
 of teth. And Iesus said vnto the capi-
 taine, go thy waye, and as thou bele-
 uest, so be it vnto thee. (Luke) And
 when they that were sent came home
 agayne, they founde the seruante
 that was sycke, whole.

Of the wyddowes sonne
 reuited. Luc. vii. Cap. xxviii. Luke

And it fortunied afterwarde that Naim is
 he went into a ctyte called Na- not farre
 im, and manye of his dyscyples fro Naza-
 reth went wyth hym: and much peo-
 ple

The seconde Booke.

ple. When he came nye vnto the gate of the cite: beholde, there was carryed out one deade, which was the only sonne of hys mother, and she was a wydowe, and muche people of the cite went with her. And when the Lorde sawe her he had compassion on her, and sayde vnto her, wepe not. And he came nye and touched the cofyn, and they that bare him stode stil. And he sayde: yonge man, I saye vnto thee aryse. And the dead sat vp, and beganne to speake, and he deliuered him vnto his mother. And there came a feare on them all, and they praysed God and sayde: a greate Prophet is risen vp amonges vs, and God hath blyssed hys people.

Of a craftye Scribe, and of two that woulde folowe Christe. Math. viii. Luc. ix. Capit. xxix.

Math. **W**hen Iesus sawe muche people aboute him, he commaunded hys dysciples to go ouer the

The seconde Booke. Fol. 40.

the water [of Galile.] (Luke) And it for-
tuned as they wet by the way, (Math)
there came a Scribe and sayde vnto
hym: master, I wyll folowe the why-
ther soeuer thou goest. And Iesus said
vnto him. The fores haue holes, and
the birdes of the ayer haue nestes, but
the sonne of man hathenot where on
to reste hys heade . Another that
was one of hys dysciples sayde vnto
hym: Sir, geue me leaue fyrst to goe
and burye my father . But Iesus
sayde vnto hym, folowe thou me, and
let the deade burye theyr dead. (Luke)
But go thou thy way, & preache the
kyngedome of God. And another
sayde: Syr, I wyll folowe thee,
but geue me leaue fyrst to go
bydde them fare well, whi-
che are at home in my
house. Iesus sayde
vnto him. Who
so putteth hys
hande to the
plowe and looketh backe,
is not meete for the
kyngedome of
God.

The seconde Booke.

Of the quiettinge of the sea, at
Christes commaundemēt. Math.
viii. Mar. iiii. Luc. viii. cap. 30.

Marke **A**nd the same daye at euen, he
sayd vnto them: Let vs passe o-
uer. [To the contrarye syde be-
yonde the sea.] And they let the
people go, and toke him as he was in
the shyp, and there were moe shyp-
pes with him. (Math) And he entred
into a shyppe, and his disciples folo-
wed hym, (Luke) and he sayde vnto
theym: Let vs passe ouer to the other
syde of the lake, and as they sayled,
he slept. (Math) And beholde there a-
rose a great tempest in the sea, in so
muche that the shyppe was couered
wyth waues, (Luke) and the wa-
ues fell vppon theym, and they
stode in great ieoperdye, (Math) and
he was a slepe, (Mar.) behynde in the
shyp vpon a pilowe. (Mathe) And his
disciples came vnto him, and awoke
him saying: Lord, saue vs we perish.
Then he arose and rebuked y^e wynde
des and y^e sea, & there folowed a great
calme,

ralme. (Luke) But he said vnto them: where is your faith? (Mathevv) why are ye fearefull, (o ye of lytle faythe?) (Marke) haue ye yet no fayth? (Math.) and the menne maruapled, (Marke) and they were excedynglye afrayed, and sayde one to another, what is he this? [Math.] what manne is thys? (Marke,) for wynde and sea are obedi^ente vnto hym.

G Of two Demoniacs which were healed mat. viii. Luc. viii. Mar. v. capi. xxi.

And they sayled [Mar.] and came vnto the other syde of the sea, Luke. (Math.) into the countrey of the Bergesyttes, (Luke) whiche is ouer agaynst Galyle. And whan he wente oute of the shyppe to lande (Math) there met hym two possessed of deuyls, whych came oute of the graues, and were oute of measure feare, so that no manne myghte go by that waye, (Luke) whiche had a deuell a longe tyme, and dyd weare no clothes, and tarped in no house, but

G. i. Marke

The seconde Booke.

(Mar)hys dwellynge was in the graues, and no man coulde bynde hym: no, not wth cheynes: for he was oft bōd with fetters, and cheynes, and pluckt the cheynes asunder, and brake the fetters in peces, and no man coulde tame hym. And he was alwaye both daye and nyghte vpon the mountaynes and in the graues, cryinge and beatynge hym selfe wth stones, (Luk)he was driuen of the deuyll into the wyldernes, (Mat)but when he sawe Iesus a farre of, he ranne, and adourynge him, (Luke)and fel doune before hym. (Math)And behold, they bothe cryed out, (Mark)with a loude voyce, (mat)sayinge: Oh Iesus thou sonne of God, what haue we to doe with thee? (Luk) of the most hyghest, (Mathe)why art thou come hether to torment vs before the tyme be come? (Mark)I charge thee by God, (Luk)and I beseeche thee that thou wilt not torment me, for he commaunded the foule spirit, (Mar) to go out of y^e man. And he asked him, what is thy name? He answered, & said: my name is legion: for there be many of vs, (Luke) for there were manye deuels entred
in to

into him. And they besought hi, (Mar)
instantly, (Luk) that he would not com-
maunde the to go into the depe, (mar)
nor y he wold not expel the out of that
countre. (mat) Ther was not far of fro
the a great heerde of swine, (mar) fe-
ding aboute y mountaines, in y feldes.
(mat) Then all the deuels besought
him, saying: If y cast vs out, send vs
into y heerd of swyne, (mar) that we
may entre in to them, & anon Jesus
gaue them leaue, (math) and he sayd
vnto them: goe youre wayes. Then
went they out, and departed into the
heerd of swyne. And beholde, the hole
heerd of swyne was carped with vio-
lence. (marke) headlonge into the sea,
they were about two thousande, and
were drowned in the sea, (mathe) and
perished in the water, (Luk) but when
the heerdmen sawe what had chaun-
ced, they fledde, (mat) and went their
waies, & shewed in the city, (mar) and
in the countre, (Luk) and in y villages,
(mat) al these thinges, & what had for-
tuned vnto the possessed of the deucl.
And behold, al y citie came out & met
Jesus, (Luc) for to se what was done,
& came to Jesus. (mar) and sawe him
which was possessed, and vexed with

The seconde Booke.

the deuell, (Luk) out of whō the deuells
were departed, sytting at Iesus feete
clothed, (Mar) and in his right mind,
and they were afrayed. [Luk] And thet
that had sene it, tolde them howe the
possessed was healed of the Legion,
(Mark) and of the swine, [Mathe] and
when they saue him, [Luk] the whole
multytude of the Gabaranites be-
sought him (Mat) for to depart, (Mar)
and go out of their coastes, (Luk) and
from theym, for there was a greate
feare come vpon them (Marke) when
he was come into the shyppe, [that
from the countrey of the Gerazerithes
he myghte retourne into Galile.] the
possessed prayed hym, that he myghte
be wyth hym. Neuertheles, Iesus
woulde not suffre hym, but sayde vn-
to hym: Go, (Luk) and retorne home
to thy house, (Marke) and to thyne
owne, and tel them howe great bene-
fytes Iesus hath done for thee, and
howe he hath hadde mercye vpon
thee, (Luke) and he went thowoe out
all the cytpe, (Marke) and beganne
to publyshe in the tenne cytpes, howe
great benefytes Iesus hadde done
for him, and euerye man meruayled.
And

And when Iesus passed ouer a
gayne by thyppe, there gathered
much people vnto hym, and wayted
for hym, by the sea syde.

Of hym that was healed
of the Palsye. Mathe. ix.
Mark. ii. Luc. v. Ca. xxii.

And Iesus entred into a thyppe,
and passed ouer, and came into Math.
his owne cytye, (Math) Capernaum
after certen dayes. (Luk) And it
fortuned vpon a daye, that he sat and
taught, (Marke) and it was noyded
that he was in the house, and imme-
diatlye there was gathered together
a great multitude, in so muche that
they had no rowme, no not withoute
the dooze. And he spake the worde vn-
to theym, (Luke) and there satte the
Pharises, and the docters of the law,
whiche were come oute of all the
townes of Galile, and Jewrye, and
from Ierusalem. And the power of
the Lorde healed euery man, (Math)
and loe, they broughte hym a manne
sycke of the palsye lyenge in his bed,
(Marke.) bozne of foure, (Luke) and
G. lii. they

101 The seconde Booke.

they sought how they might bringe
him in, & lay him before hi. And when
they coulde not fynde by what waye
they might bringe him in for the peo-
ple, they climmed by to the toppe of y^e
house, (mar) they vncouered the rofe
of the house where he was, and when
they had made a hooke, (Luk) they let
him downe thorow the tpylunge with
the bed, amonge them before Iesus.
(mat) And when Iesus saw the fayth
of them, he sayde to the sicke of y^e pal-
sye. Sonne, be of good chere, thy sin-
nes are forgiven thee. (Luk) And the
Scribes & pharises began to thynke,
(mar) and thoughte in their heartes,
(Luk) sayinge amonge theym selues.
What is he thys, that speaketh blas-
phemy? Who can forgive sinnes but
onely God? (marke) And when Iesus
knewe in his holy spirite, (Luk) theyr
thoughtes, he answered and sayd vn-
to them: (Math) wherfore thinke ye e-
uyll in youre heartes? whether is it
easier to say, (mark) to y^e sicke of y^e pal-
sie, thy sinnes are forgiven thee, or to
say: arise, take vp thy bed and walke?
But y^e ye may knowe, that the sonne
of man hath power to forgive sinnes
vpon

bypon earth, he sayde vnto the sicke of the palsye : I saye vnto thee, arise, take vp thy bed, & go home, (Luk) and immediatly he rose vp before the, and toke vp the bed that he had lien vpon, and went home, & magnified God. And they were al astonied, and gaue God hy praysse, (mat) glorifyng God which had geue such power vnto me, (Luk) and they were filled with great feare, & said: we haue sene meruelous thinges to daye, (marke) for we neuer sawe suche.

Of y feast in Mathewes house,
Mat. 9. Mar. 2. Luk. 5. Ca. 33.

Luke. Euy made him a great feast in his house, (math) and it came to passe as Iesus sat at meate in y house: behold, many publicans & sinners came & sat downe also w Iesus & bys disciples, (mark) for there were many that folowed him, (mat) & whē the pharises & Scribes sawe y (mar) he dyd eate wyth publicans and synners, (Luk) they murmured agaynst his disciples, & sayd: (mat) why eateth your maister w publicans & sinners?
G. liii. (mark)

The seconde booke.

(Mark) and drinckech, [Luke] & wher-
foze do ye eate and drinke with them?
and Iesus answered, and sayde vnto
them. The whole uede not the Phi-
sition, but they that are sicke, (Math)
go, and learne what this meaneth, I
haue pleasure in meripe, & not in of-
fring. (mar) I am not come to cal the
righteous, but the sinners (Luke) to
penaunce. (Marke) And the disciples of
John, & of y Pharises fasted, (Mat)
Then came they to him, saying: why
do we and the Pharises faste so oft,
(Luk) and the disciples of John pray,
also the disciples of y Pharises lyke-
wise, but thy disciples eate & drinke,
(Math) and fast not. Iesus sayde vn-
to theym: Canne the chyldren of the
brydegrome, (Marke) and weddyng
fast (Mat) and mourne, (Mar) whyle
the brydegrome is wyth theym: they
can not fast, but the tyme wyll come
that y brydegrome shalbe taken from
thē, & then shall they fast in those day-
es. (Luk) And he sayd vnto thē a simi-
litude, no mā putteth a pce of new
cloth into an olde garmēt, (Mar) no
mā solweth a pce of new cloth to an
old garmēt, for els he taketh away y
newe

new pere frō h olde. (Mat.) He taketh
the fulnesse from the garment. (Luke)
for he renteth the newe (Math) & the
rent is made greater, [Luke] and the
newe agreeth not wyth the olde.

[Math.] Neyther do menne put new
wyne in to olde vessels, for then the
vessels breake, and the wyne runneth
oute and they peryshe, but they
poure newe wyne in to newe vessels,
[Mark] and must be put, [Luke] and so
are they bothe preserved. And there is
no man that drinketh the olde, wolde
strayghte waye haue the newe, for
he sayeth the olde is pleasanter.

¶ Of the reuuyng of the
Arche synagoges Doughter.
And of her that was dysseased
with an yssue of bloude. mat.
ix. Marke. v. Luke. viii.
Capi. xxviii.

Whyle he thus spake vnto them,
beholde a Prince [Luke] of the Mat.
synagoge, whose name was
Jairus, fell at Iesus feete
and besought him, that he wold come
G.b. into.

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into hys house : for he had but one
doughter vpon a twelue yere of age,
and she lay at þe point of death. (Mat.)
And he worshypped hym, sayinge :
Lord, my doughter is euen now de-
ceased, but come & lay thi hād on her,
and she shal lyue, Jesus arose [from
Matheas house] and folowed him with
his disciples (Mark) and much people.
(Luke) And it chaunced as he wēt the
people thrōged hym. (Math.) And be-
holde, there was a womā whiche had
þe bloudy issue twelue yeres, (Mark,)
& had suffred much of many phisiciōs,
(Luke) and spēt al her substance nor
was any thige þe better, nor coulde be
healed of none, (Mark.) but rather in
worse case. Whā she herde of Jesu, she
came behynde amonge the people.
(Luke) And touched the hemme of his
garmēt, (Mat.) and said wīn her self,
yf I may touch his clothes, I shal be
whole. (Luke) And immediatlye her
ysue of bloude was staunched [Mar.]
And the fountaine of her bloude was
dried vp, & she felt in her body, & she
was healed of the plage. And for the
with Jesus felt in him selfe, þe power
that was gone oute of hym, & turned
hym

hym to the people, & said. Luke who hath touched me, (Marke) my clothes? (Luke) But whan they al denied, Peter said, and they y were w him. Master, the people thronge thee, & thrust thee, & thou sayest, who hath touched me? Jesus sayde: Some bodye hath touched me, for I know & fele y there is vertue gone out from me. (Marke) And he loked about to se her, that had done it. (Luke) But whan the woman sawe that she was not hyd, she came tremblinge and fearinge, & fel downe before hym, & tolde him before al the people, for what cause she had touched him, & howe she was healed immediatly. (Math.) But Jesus turned him about, and behelde her, sayinge: daughter be of good chere, thy faythe hath made the safe, (Luke) go thy way in peace (Mar.) and be whole of thy plage, (mat) and she was made whole, euē y same houre. (Mar) while he yet spake, there came certayne to y ruler of y Synagoge, & said. Thy doughter is dead, why troublest y the master any more? (Luke) disease not him. Whā Jesus hearde that, (Mar) which was spoken. He sayde vnto the ruler of
of

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of the synagoge, (Luke) the maydens
father: feare not, beleue onely, and
she shalbe made whole. (Math.) And
whan Iesus came into the rulers
house. (Marke) He suffred no man to
folowe hym, but Peter and James
& John James brother. And he came
into the rulers of the Synagoges
house, and sawe the busynesse, & them
that wayled and wept greatly (Mat)
and ministrelles, (Luke.) they wepte
all and sozowed for her: but he sayd:
wepe not. (Marke) Why make ye this
a do, and wepe? (Math) Get you hère,
for the maide is not dead, but slepeth.
And they laughed hym to scorne,
(Luke) knowynge well that she was
deade. (Marke) And he droue them all
out, and toke the father and hys mother
of the mayden, and them that were
wyth hym, and wente in where the
mayde laye. And he holdinge hys maide
by the hande (Luke) cried out, (Marke)
and sayde vnto her, Thabita cumy,
which is by interpretacion, mayden,
I say vnto thee, aryse. (Luke) And her
spyrte came agayne, and she arose
strayghte waye, (Marke) and walked,
(Luke) and he commaunded to geue
her

her meate. (Marke) She was twelue
yere olde, and they were greatly asto-
nyed (Luke) her elders, whom he com-
maunded to tell no man what was
done, (Math.) and thys was noysed
throughe oute all the lande. (Mark)
And he departed thence, and came in
to hys owne countrey, [Nazareth] and
hys dyscyples folowed hym.

¶ Of two blynde men illus-
minated, and of the domme de-
moniacke. Mathew. ix. Capitu.
xxv.

And as Iesus departed thence, Math.
two blynde men folowed hym,
cryinge, and sayinge: O thou
sonne of Dauid, haue mercye
vpon vs. And when he was come
home, the blynde came to hym. And
Iesus sayd vnto them, beleue ye that
I am able to do this? And they sayde
vnto hym, yea Lorde. Then touched
he theyr eyes, sayinge: Accordynge to
youre faithe, be it vnto you. And their
eyes were opened. And Iesus char-
ged them, sayinge: Se that no manne
knowe

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know of it. But they departed, & spred
abrode his name throughtoute all the
lande. Whā these were gone: behold,
they brought to him a domme manne
possessed of a deuyl. And whan the de-
uyl was cast out, the dōme spake. And
the people maruayled sayinge: it was
neuer so sene in Israel, but y^e Pharise-
ses said: he casteth out deuils, thowow
the chese deuyl.

¶ The dysciples are cōmaun-
ded to pray the Lord of the har-
uest to sende workemen. Mat.
ix. Mar. vi. Luc. x. cap. xxxvi.

Math.

And Iesus went about in all cy-
ties, and towne, teachynge in
their synagoges, and preaching
the gospel of the kyngdome, and
healyng al maner sycknesse, and all
maner dyscase amonge the people.
And whan he sawe the people he had
compassion on them, because they
were pyned awaye, and scattered a-
brode, even as shepe hauynge no
shepeherde. Then sayde he to his dis-
ciples, the harueste is greate, but
the

the labourers are few: wherfore pray
the Lord of the haruest to sende forth
labourers in to hys haruest.

Of the sendynge forth of the
twelue Apostles to preache with
power, to heale the dysleas'd.

Math. x. xi. Mar. vi. Luc. ix. x.
Capitu. xxxvii.

And he called hys twelue discy-
ples vnto hym. (Marke) And be-
gan to sende them two and two
:: (Mat.) and gaue them power o-
uer the vncleane spirites, to cast them
oute, and to heale al maner of syknes-
ses, and all maner of dysleases. The
names of y^e twelue Apostles are these.
The first Simō called Peter, & An-
drew his brother, James y^e sonne of
Zebede, and John his brother, Phi-
lyp, & Bartholomew, Thomas, and
Mathew the Publicane, James the
sonne of Alphe, and Lebbeus other-
wyse called Thaddeus, Simon of
Cana, and Judas Iscarioth whyche
betrayed hym. These twelue sent Jes-
us (Luke) to preach y^e kingdō of god, &
to

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and to heale the sycke (Mathe.) and
commaunded them sayinge: Go not
in to the wayes of the heathen, and in
to the cities of the Samaritans enter
ye not, but go rather to the losse shepe
of the house of Israel, go and preache
sayinge: The kyngedome of heauen
is at hand, heale the sycke, cense the
lepers, rayse the deade, caste oute the
deuels: fcelpe ye haue receaued frely
geue agayne, possesse not golde, nor
syluer. [Marke] And commaunded
them that they shoulde take nothinge
with them in their iorney, saue onely
a rode. [smal, the vvhych the preacher a-
monge the leues vsed, as novv among
vs a lergeante dothe vse. (Luke) And he
sayd vnto them: ye shal take nothing
wyth you by the waye, nother staffe,
(greate, vvhere vpon menne leane, nor
scrippe, nor breade, nor mony (Mark.)
nor money in the gyrdell, nor two co-
tes, (Math.) nether shues (Mar.) But
be shod wyth sandales. (Mat) For the
workeman is worthy of hys meate.
Into what so euer cytye or towne
(Marke) or house ye shal enter (Math.)
enquire init, who is mete for you, and
there abyde, til ye go thence. And whē
ye

ye come into an house, salute y same,
sayinge: Peace be vnto thys house.
And yf y house be mete for you, your
peace shall come vpon it. But yf it be
not mete for you, your peace shall re-
tourne to you agayne. And if no man
wil receyue you, nor heare your prea-
ching, depart out of y cite or house,
and shake the dust of your feete (Luk)
for a witnes ouer the, (math) truly I
say vnto you: it shall be easier for the
lande of Sodom & Gomorra in the
day of iudgement then for y cite. Be-
hold I led you forth as shepe amōge
wolues, be ye therfore wyle as serpe-
tes, and innocent as doves, beware of
men, for they shal delyuer you bp to y
councils, & shal scourge you in theyr
synagoges, & ye shall be brought be-
fore prynces and kynges for my sake
in wytnesse to them, and to the gen-
tills. But when they delyuer you bp,
take no thought how or what ye shal
speake, for it shalbe geuen vnto you
euen in the same houre, what ye shall
say. For it is not ye that speake, but
the spirite of your father, which spea-
keth in you. The brother shal dely-
uer the brother to death, and y father

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the sonne, and the chyldren shall arise
agaynste their fathers and mothers,
and shall helpe them to death, and ye
shall be hated of all men, for my na-
mes sake. But he that endureth to the
ende shall be saued. When they perse-
cute you in one citie, flye into ano-
ther. I tel you for a truth, ye shall not
finyshe [nor your successours, conuer-
tynge] al the cityes of Israell, tyl the
sonne of man come, [to the vniuersal
iudgement.] The disciple is not a-
boue the maister, nother the seruaunt
aboue the Lorde. It is ynoughe
for the disciple to be as hys maister,
and the seruaunt as his Lorde, if they
haue called the good mā of the house
Belzebub, [sayinge that he vworked in
Belzebub] howe muche moore shall
they call theym of hys housholde for
feare theym not therfore. There is
nothyng hydde, that shall not be
openlye shewed, and nothyng se-
crete, that shall not be knowen.
What I tell you in darckenesse,
that speake ye in lyghte, and what
ye heare in the eare, that preache
ye vppon the house toppes. And
feare ye not theym that kyll the
bodye

bodpe, and be not able to kyll the soule: But rather feare hym, whiche is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthyng? Yet doeth there none of them lyght vpon the grounde without youre father. And now we are all the heeres of youre Head tolde. Feare ye not therefore, ye are of moore value then manye Sparowes. Therefore, who soeuer knowledgeth me before menne, hym wyll I knowledge also before my father, whiche is in Heauen. But whosoever denyeth me before menne, him wyll I also denye before my father whiche is in Heauen.

Thyncke not that I am come to sende peace vppon Earthe: I am not comme to sende peace but a Swerde. For I am comme to sette a manne at varyaunce agaynst his father, and the Doughter agaynst the mother, and the Doughter in lawe, agaynst her mother in lawe, and a mannes foes shall be they of his owne

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houſhold, who ſo loueth father & mother moore then me, is not mete for me: and he that loueth ſonne or daughter moore then me, is not mete for me. And he that taketh not his croſſe and foloweth me, is not mete for me, who ſo fyndeth hys lyfe ſhall loſe it, and he that looſeth hys lyfe for my ſake, ſhal fynde it. (Luk) He that heareth you, heareth me, and he that diſpiſeth you, diſpyſeth me, but whoſo deſpiſeth me, deſpiſeth hym that ſent me, (mathe) he that receaueth you, receaueth me, and whoſo receaueth me, receaueth hym that ſent me. And he y receaueth a prophet in y name of a prophet, ſhal receaue a prophetes rewarde. He that receaueth a righteous mā, in y name of a righteous mā ſhall receaue a ryghteous mans rewarde. And whoſoeuer geueth vnto one of the leaſt of theſe a cup of cold water only to dryncke in y name of a diſciple, verely I ſay vnto you, he ſhal not loſe hys reward. And it came to paſſe when Jeſus hadde made an ende of commaundyng his twelue diſciples, (Luke) they departed and went thoro the towneſ preachynge the

the gospel, and healyng euery wher,
(mar) and they went forth and prea-
ched that men shoulde do penance,
and they cast out many deuyls, and
many that were sycke anoynted they
with oyle and healed them, (mat) and
he departed thence to teache and to
preach in their ctyes [In the vvhych
the Apostles had remayned preachynge
peace]

¶ Of Johns interrogation.
Arte thou he that shall come.
Mathe. xi. Luke. vii. Cap. 38.

And the disciples of John thew-
ed him of al these thinges. (mat) Mat.
When John being in prisō herd
of the workes of Christ, he sent
two of his disciples to Jesus, & sayde
vnto hym: Arte thou he that shall
come, or shall we loke for another?
(Luke) When the men came to hym,
they sayde: John the Baptist hath
sent vs vnto thee, sayinge: Arte thou
he that shall come, or shall we looke
for

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for another? And at the same houre,
healed he many fro sykenesses and
plagues, and from euyl spirites, and
to manye that were blynde, gaue he
syght. (Math) And Iesus answered,
and sayde vnto them: Go your way-
es, tel John agayne, what ye see and
heare. The blynde see, the lame goe,
the lepers are clensed, and the deafe
heare, the dead rylse agayne, and the
Gospel is preached to the poore, and
blessed is he, that is not offended in
me. When they went their waye Je-
sus began to speake vnto the people,
concernyng John, what are ye gone
out to see in the wyldernes? Woulde
ye see a rede shaken wyth the wynde?
Or what are ye gone out to see?
Woulde ye see a man clothed in softe
raiment? Behold, they that weer soft
clothing (Luk) & are in precious aray,
and lyue delycatelpe, (Mathe) are in
kynge's houses. But what are ye
gone out to see? A Prophet? Yea, I
say vnto you, and moore then a Pro-
phet. For this is he of whō it is writ-
ten: *Beholde, I send my messenger
before thy face, whiche shall prepare
thy way before thee, verely I say vn-
to

Mathe. 3

to you: Amonge the children of women arose there not a greater then John the Baptist. Notwithstanding he that is lest in the kyngdom of heauen, is greater. [For the leaste of the blessed is perfecter, then anve iuste that is yet alyue] From the tyme of John Baptist hytherto, the kyngdome of God suffereth violence, and the violent plucke it vnto theym. [by the violence of penaunce] For all the prophetes and the lawe prophesied vnto John. Also yf ye wyll receaue it, this is Elias, whyche shoulde come.

Whoso hath eares to heare, let hym heare. (Luke) And all the people that heard hym, and the publicans iustified God, and were baptised wyth the baptyme of John. But the Pharises and Scribes despyled the counsaile of God agaynste theym selues, and were not Baptysed of hym.

But the Lorde sayde: Where vnto shall I lyken the menne of thys Generation? And whome are they lyke? They are lyke vnto children, whyche sytte in the Market and crye one to another, and saye.

The seconde Booke.

We haue pyped vnto you , and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For John the Baptist came, and did eate no bread, and dranke no wyne , and ye saye that he hath the deuyl. The sonne of man is come, and eateth and dryncketh, and ye say: (mat) Lo, what a glotton & a wyne bybber thys man is, and the frende and companion of publicans & synners. (Luke) And wysdome is iustified of her chilozen. [Disciples.]

¶ Of the maledictions of the cities , vnto the whiche Christe had preached. Math. xi. Mar. iii. Luke. x. Cap. xxxix.

Mathevv

Corozaim
is from
Caperna-

Then began he to rebraid the cities in the which most of his miracles were done , because
:: they amended and repented not . No vnto thee Corozaim. No vnto thee Bethsaida : For yf the miracles, whych haue bene shewed amonge

amonge you, had bene done in Tyre
and Sodome, they longe ago sytting
in sacke clothe, and ashes (Luke) had
done penance. Neuerthelesse I saye
vnto you, it shalbe easyer for Tyre
and Sodome, in the day of iudgemēt
then for you. And thou Capernaum
which art lyft vp vnto heauen, shalte
be brought downe vnto hel, for yf the
miracles whiche haue bene done in
thee, had bene shewed in Sodome,
they had remainned vnto this daye.
Neuerthelesse I saye vnto you, it
shalbe easyer for the lāde of Sodome
in the daye of iudgement thē for thee.
(Marke) And they came into y^e house,
then assembled the people together a-
gayne, in so muche that he had no lea-
sure to eate. And whan they that
were aboute hym hearde of it, they
went out to holde hym, for they sayde
he was become furious. And y^e Scry-
bes that were come downe frō Jeru-
salem, sayde: he hath Belzebub.

um. iiii.
myle.
Bethsaida
is from
Caperna-
um, iiii.
myle.

Of the Apostles returnynge
to Christ. Mar. vi. Luke. ix.
capi. 4.

Th. v.

And

The seconde Booke.

Luke,

And the Apostles came agayne,
(Mark.) and came together vnto
Jesus, and tolde hym al, & what
they had done and taughte. And
he sayde vnto them. Let vs go oute of
the waye into the wyldernesse, & rest
a lytle (Luk.) And he toke them to him
and went asyde into a solitarie place
by the cytye called Bethsaida. (Mark)
For there were many commers and
goers, and they had not tyme ynough
to eate.

Of the sendynge forth of
the seuentye and two dys-
cyples. Luke. x. Capitulo.
xli.

Luke.

After this the Lord apointed out
other seuentye and two and sent
them two and two befoze hym
in to euery cite and place where
ther he hym selfe woulde come, and
sayde vnto them. The harueste is
great, but the labourers are few, pray
therfore the Lord of the harueste, to
sende forth labourers into hys har-
uest. Go your waye, beholde: I sende
you

you forth as the lambes amonge the
wolues , beare neyther wallet nor
scripe, nor shues , and salute no man
by the waye. Into what soeuer house
ye entre, fyrste saye peace be in thys
house : And yf the chylde of peace be
there , youre peace shall reste vpon
hym . If no, then shall youre peace
turne to you agayne . But tarve ye
styll in the same house eatynge and
drynckynge suche as they haue : for
the labourer is worthe of hys re-
warde. Go not from house to house,
and into whatsoeuer cytye ye enter,
and they receaue you , eat suche
thynges as are set before you . And
heale the sycke that are there , and
saye vnto them . The kyngedome of
G D is come nye vnto you, but in
to what soeuer cytye ye come, and
they receaue you not , go youre
waye oute into the stretes of the
same , and saye: euen the verye duste
whyche cleueth vpon vs of youre cy-
tye wypp we of vpon you. But of this
ye shalbe sure that the kyngedome
of G D was come nye vnto you,
I say vnto you , it shalbe easyer for
Sodomie in that daye , then for that
cytye.

The seconde Booke.

cytye.

Of the commynge againe of
the seuentye and two disciples
Mathew. xi. Luc. x. Capitulo.
xlii.

Luke

The seuentye and two came a-
gaine with ioye and said, Lord
the deuels also are subdued vnto
:: :: to vs in thy name. But he said
vnto them, I sawe Sathan fal down
from heauen as a lyghtenyng. Be-
hold I haue geue you power to treade
vpon serpentes, and scorpions, and o-
uer all power of the enemye, and no-
thyng shall hurt you. Neuerthelesse
reioyce not ye in this that the spirites
are subdued vnto you : but reioyce
that youre names are wyttē in hea-
uen. At the same houre reioyced Iesus
in the holy spi rite, (Mat and answe-
rynge, (Luke) sayde, I prayse thee, O
father, Lorde of heauen and earthe,
(Mathevv) that thou haste hyd these
thynges from the wyse and prudent,
and opened them vnto babes, euen so
father

father, (Luk.) for so it pleased thee. All things are geuen ouer vnto me of my father, and no man knoweth who the sonne is, but onely the father: neither who the father is, saue onely the sonne, and he to whome the sonne wil open it. And he turned him to his disciples, and sayde. Blessed are y eyes whiche se that ye se. For I saye vnto you, manye Prophetes and kynges woulde haue sene the thynges that ye se, and haue not sene the, and to haue hearde the thinges that ye heare, and haue not hearde them. (Math) Come vnto me all ye that laboure, and are laden, and I wyll ease you. Take my yoke vpon you, and learne of me, for I am meke and lowlye of heart, and ye shall fynde reste vnto your soules, for my yoke is easye, and my burthen is lyghte.

Of the Samaritane that
tooke cure of the woundes
ded. Luke. x. Capitulo.
xxxi.

And

The second: Booke.

Luke.

And beholde, there stode by a
Scribe, and tempted hym, and
sayde: Master, what muste I do
to inheret everlastynge lyfe? he sayde
vnto hym, what is wyrtten in the
lawe? Howe readest thou? He aun-
swered and sayde. Thou shalte loue
thy Lorde God wyth all thy hearte,
wyth all thy soule, wyth all thy
strengthe, and wyth all thy mynde:
and thy neyghboure as thy selfe. He
sayde vnto hym. Thou hast aunswere-
d ryghte, thys do, and thou shalte
lyue. But he woulde haue iustify-
fied hym selfe, and sayde vnto Je-
sus, who is then my neyghboure?
Jesus lokynge bpwarde sayde. A
certayne man wente downe from
Jerusalem vnto Jericho, and fell a-
monge murtherers, whyche stryped
hym oute of hys clothes, and wound-
ded hym, and wente theyr waye and
leste hym halfe deade. And by
chaunce there came downe a priest
the same waye: and whan he sawe
hym, he passed by. And lykewyse a Le-
uite, whan he came nye vnto the
same place, and sawe hym, he passed
by. But a Samaritane was go-
ynge

ynge hys iourney, and came that waye, and whan he saw hym, he had compassion vpon hym, wente vnto hym, bounde vp hys woundes, and poured oyle and wyne therein, and lyfte hym vp vpon hys beaste, and broughte hym in to the ynne, and made prouysyon for hym. Upon the nexte daye whan he departed, he tooke oute two pence, and gaue them to the hoste, and sayde vnto hym. Take cure of hym, and what soeuer thou spendest more, I wyll paye it thee, whan I come agayne, whyche of these thre nowe thynkest thou, was neyghboure vnto hym that fell amonge the murtherers? He sayde, he that shewed mercye vpon hym. Then sayde Iesus vnto hym. Go thy waye then, and do thou lyke wyse.

¶ Of Mary Magdalens conuersion. Luke. vii. Capi. xliiii.

And one of the Pharises desired hym that he woulde eate wyth hym. And he went into hys house, and set hym downe at the table. And Luke.

The seconde Booke.

And beholde there was in that cytpe
a woman whiche was a synner.
Whan she knew that Iesus sat at the
table in y^e Pharises house, she bought
a bore with opyntment, and stode be-
hynde at hys fete, and wepte, and be-
gan to water hys fete wyth teares,
and to wype them wyth her heeres
of her head, and kyssed his fete, and a-
noynted them wyth opyntment. But
whan the Pharise whiche had called
hym sawe that. He spake within hym
selfe, and sayde: yf this man were a
Prophet, he woulde know who, and
what maner of woman this is y^e tou-
ched hym, for she is a synner. And Je-
sus aunswered and sayde vnto hym:
Simon, I haue somewhat to say vn-
to thee. He sayd: master say on. A cer-
taine lender had two detters, the one
oughte fyue hundreth pens, the other
fiftye, but whan they had nothyng
to paye, he forgaue them bothe: tel me
whyche of them wyl loue hym most?
Simon answered and sayde: he, (I
suppose) to whome he forgaue moost.
Then sayde Christ vnto him. Thou
hast iudged ryghte. And he turned
hym to the woman, and sayde vnto
Simon,

Symon: Seest thou thys woman: I am come into thyne house, thou haste geuen me no water vnto my fete, but she hath watered my feete with teares, and dried the with h heeres of her head. Thou haste geuen me no kysse, but she (sence the tyme y she came in) hath not ceased to kysse my fete: Thou hast not anoynted my head with oymment, but she hath anoynted my head with oymment. Therfore I saye vnto thee, many synnes are forgeuen her, for she hath loued muche, but vnto whome lesse is forgeuen, the same loueth the lesse. And he sayde vnto her: Thy synnes are forgeuen thee. Then they that satte at the table wyth hym, beganne to saye, within theym selues: What is he this, that forgeueth synnes also? But he sayde vnto the womā, thy faythe hath saued thee, goe thy waye in peace.

Of Marthas ministratione and seruyce Luke. x. Cap. xlv.

The seconde Booke.

It fortuned as they went that he entred into a towne, where ther was a woman named Martha, whyche receaued hym into her hous. And she had a sytter called Mary, whyche satte her downe at Iesus feete, and herkened vnto hys worde. But Martha made her selfe muche ado for to serue hym. And she kept vnto him, and sayde: Lorde, carest thou not that my sister letteth me serue alone? Wydde her therfore, that she helpe me. But Iesus answered, & sayd vnto her: Martha, Martha, thou takest thought and combreest thy selfe aboute manye thinges, there is but one thyng nedefull. Mary hath chosen a good parte, which shal not be taken from her.

Of the doctrine of prayer.
Luke. xi. Capitu. xlii.

And it fortuned that he was in a place and prayed. And when he had ceased, one of hys disciples sayde vnto hym: Lorde, teache vs to praye as Iohn taughte hys disciples. He sayd vnto the: Whē ye pray saye. Our father which art in heauē,
halowed

wed be thy name. Thy kyngdō come.
Thy wil be done. Geue vs this dai our
dayly bread. And for geue vs our syns,
for we also for geue al thē y are detters
vnto vs. And lede vs not into tempta-
cion, but delpuer vs from euyl. And he
said vnto them: Which of you is it that
hath a frende, and shulde go to hym at
mydnyght, and saye vnto hym: Lende
me thre loues, for a frende of myne is
come to me out of the way, and I haue
nothyng to set before hym: And he
wythyn shoulde aunswere, and say: dis-
quiet me not, the doore is shut alrea-
dy, and my chylzen are with me in y
chamber, I cannot ryle & geue thee. I
saye vnto you, and though he woulde
not arise & geue him, because he is his
frend, yet because of his vnshamefast
begginge, he woulde arise & geue him
as many as he neded. And I say vnto
you also. Aske, and it shalbe geue you.
Seke, & ye shal finde: knocke, & it shal
opened vnto you. For whosoever as-
keth, receaueth: and he that sekerh fin-
deth, and to him that knocketh, shal it
be opened, yf the son aske bread of any
of you y is a father, wyl he geue hym
a stone therfore? Or yf he aske a fishe,

The seconde Booke.

wyl he for þe fith offer him a serpent? or
yf he aske an egge, wil he profer him a
scorpion? If ye then which are euill
can geue your chyldren good gyftes,
howe much moore shall the father of
heauen geue the holy spirite to theym
that aske hym.

The thyrde parte of
the seconde Booke, con-
taynyng what Je-
sus dyd and sayde
in the two and thyrty
yeare of hys age.

Of the woman of Samaria.
John. iiii. Cap. xlvii.

John.



He lefte the lande of Je-
wye, and departed a-
gayne into Galile. But
he muste nedes goe thro-
rowe Samaria. Then
:: :: :: :: :: came Iesus into a cytye
of Samaria called Sichar, nye vnto
the pere

the pece of lande that Jacob gaue vnto Ioseph hys sonne: And ther was Jacobs well. Nowe when Iesus was wery of his iourney, he sat him downe so vpon the well, and it was about the syxt houre. Then came ther a woman of Samaria to drawe water. Iesus sayd vnto her: geue me drinke, for his disciples wer gone their way into the Apye to bye meate. So the woman of Samaria sayde vnto hym: Howe is it that thou askest dryncke of me, seynge thou arte a Iewe, and I a woman of Samaria: For the Iewes meddle not wyth the Samaritans. Iesus answered, and sayd vnto her: If thou knewest the gyfte of G D D, and who it is that sayeth vnto thee, geue me dryncke, thou wouldest aske of hym, and he woulde geue thee, the water of lyfe. The woman sayde vnto hym: Syr, thou haste nothyng to drawe wyth all, and the well is depe, frome whence then haste thou that water of lyfe? Arte thou greater then oure father Jacob whych gaue vs thys well? And he hym self drancke thereof, and hys Chyl dren, and hys Catell.

A.iii.

Iesus

Sichar is
frome Sa-
maria. iiii.
myle, and
from Ieru-
salem. 26.
myle.
Samaria is
xxx. mile
from Ieru-
salem.

The seconde Booke.

wyl he for þe fish offer him a serpent? or
yf he aske an egge, wil he profer him a
scorpion? If ye then which are euill
can geue your chyldren good gyftes,
holwe much moore shall the father of
heauen geue the holy spirite to theym
that aske hym.

The thyrde parte of
the seconde Booke, con-
taynyng what Je-
sus dyd and sayde
in the two and thyrty
yeare of hys age.

Of the woman of Samaria.
John. iiii. Cap. xlvii.

John.



He lefte the lande of Je-
wye, and departed a-
gayne into Galile. But
he muste nedes goe tho-
rowe Samaria. Then
:: :: :: :: :: came Iesus into a cytye
of Samaria called Sichar, nye vnto
the pece

the pere of lande that Jacob gaue **Sichar is**
unto Joseph hys sonne: And ther was **frome Sa-**
Jacobs well. Nowe whē Iesus was **maria. iiii.**
wery of his iourney, he sat him downe **myle, and**
so vpon the well, and it was about the **from Ieru-**
syrt houre. Then came ther a woman **salem. 26.**
of Samaria to drawe water. Iesus **myle.**
sayd vnto her: geue me drinke, for his **Samaria is**
disciples wer gone their way into the **xxx. mile**
Apyte to bye meate. So the wo- **from Ieru-**
man of Samaria sayde vnto hym: **salem.**
Howe is it that thou askest dryncke of
me, seynge thou arte a Jewe, and I a
woman of Samaria: For the Je-
ws meddle not wyth the Samari-
tans. Iesus answered, and sayd
vnto her: If thou knewest the gyft
of G D D, and who it is that
sayeth vnto thee, geue me dryncke,
thou wouldest aske of hym, and he
woulde geue thee, the water of lyfe.
Th: woman sayde vnto hym: Syr,
thou haste nothyng to drawe wyth
all, and the wellle is depe, frome
whence then haste thou that water of
lyfe? Arte thou greater then oure fa-
ther Jacob whych gaue vs thys well?
And he hym selfe drancke thereof,
and hys Chyl dren, and hys Catell..

J.iii.

Iesus

The seconde Booke.

Jesus answered, and sayde vnto her: Whosoener drynketh of this water, shall thyrste agayne: But whoso ever shall dryncke of the water that I shall geue hym, shall neuer be moore a thyrste. But the water that I shall geue hym, shall be in hym a wellle of water, whiche spryngeth vp into everlastyng lyfe. The woman sayde vnto hym: Syr, geue me that same water, that I thyrste not, nother nede to comme hyther to drinke. Jesus sayde vnto her: Goe, call thy Husbande, and comme hyther. The woman answered, and sayde vnto hym: I haue no Husbande. Jesus sayde vnto her: Thou haste sayde well, I haue no Husbande, for thou haste hadde fyue Husbandes: And he whome thou haste now is not thyne Husbande: There saydest thou ryghte. The woman sayde vnto hym: Syr, I see that thou arte a Prophete. Our fathers worshypped vpon this Mountayne: And ye saye that at Ierusalem is the place, where menne oughte to worshyppe. Jesus sayd vnto her: Woman, beleue me, the tyme

com

commeth, and is now all ready that
the true worshippers shall worshyp
the father in Spirite and in y^e trueth:
for the father wyll haue suche so to
worshyppe hym. **G D D** is a Spi-
rite, and they that worshyppe hym,
must worship hym in Spirite and the
trueth. The woman sayde vnto him:
I wotte that Messias shall come,
whych is called Christe: when he
commeth, he shall tell vs all thynges.
Jesus sayde vnto her: I that
speake vnto thee, am he. And in the
meane season came his disciples, and
they meruayled that he talketh with
the woman: yet sayde no manne
what askest thou. Or what talkest
thou wyth her? Then the woman
lette her Botte stande, and went into
the Cytie, and sayde vnto the people:
Come, see a manne, that hath tolde
me all that euer I dydde. Is not
he **C H R I S T**? Then wente
they oute of the Cytie, and came
vnto hym. In the meane whyle
hys Disciples prayed hym, and sayde:
Maister, eate: but he sayde vnto them:
I haue meate to eate, that ye knowe
not of. Then sayde the Disciples
J. iiii. amonge

The seconde Booke.

amonge theym selues , hathe anye manne broughte hym meate ? Iesus sayde vnto theym . My meate is this , that I doe the wylt of hym that sente me, & to synthe his worke. Saye not ye poure selues , there are yet foure Monethes , and then cometh the Harueste ? Beholde , I saye vnto you : Lyfte vp your Eyes , and looke vppon the felde , for it is whyte all readye vnto the Harueste . And he that reapeth receaueth rewarde , and gathereth fruite to euerlastyng Lye , that bothe he that soweth , and he that reapeth maye enioye together . For herein is the Proverbe true . One soweth , another reapeth , I haue sente you to reape , that , whereon ye bestowed no labour , other haue laboured , and ye are comme into theyr laboures . Manye of the same Lyte beleued on hym . For the sayinge of the woman , whyche testified . He hathe tolde me all that euer I dydde .

Now whan the Samaritans came to hym , they besought hym y they would tarye with them . And he abode there
two

two dayes, and many mo beleued because of his worde, and sayde vnto the woman. We beleue now henceforthe, not because of thy sayinge: we haue hearde hym our selues, and know that this of a trueth is Christ the Saucour of the worlde. After two dayes he departed thence, and wente into Galyle. For Iesus hym selfe testifed, that a Prophet is nothing set by in his owne countrey.

Of the Rulers Sonne.
John. iiii. Capitulo.
xlvi.

And Iesus came againe into Cana in Galile, where he turned the water vnto wyne. And there was a certayne ruler whose sonne lay sycke at Capernaum. This heard that Iesus came out of Iewry in to Galyle, and went vnto hym, and besoughte hym that he woulde come downe and helpe hys sonne, for he laye dead sicke. And Iesus sayde vnto hym, ercepte ye se tokens and wonders ye beleue not.

John.

J. v.

The

*Alca fearfully
Hau. of ge
fayth of aia.*

The seconde Booke.

The ruler said vnto him. Come down Sir, or ever my childe dye. Jesus sayd vnto him. Go thy waye, thy sonne lyueth. The man beleued the word that Jesus said vnto hym, & went his way. And as he was gonyng downe, his seruaunt met hym, and tolde hym, and sayde. The chylde liueth. Then enquired he of them the houre wherein he beganne to amende, and they sayde vnto hym yester day about the seuenth houre the feuer left hym. Then the father perceaued that it was aboute y same houre wherein Jesus sayde vnto hym, thy sonne lyueth. And he beleued with hys whole house. This is now the seconde token that Jesus dyd when he came from Jewry to Galyle.

Of the women whyche ministred vnto Christe. And of the parable of the sower, and the exposition there of. Luke. viii. Math. xiii. Marke. iiii. Capi. xlix.

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And

And it fortunēd afterwarde that he went thorow the cities & townes, & preached & shewed the gospel of the kyngdome of God, and the twelve with him, and certayne women also, whome he had healed from cruel spirites, and infirmities, namely Mary whiche is called Magdalene, out of whome went seven devyls, and Joanna the wyfe of Chus Pilate's steward, & Susanna, and manye other that ministred vnto them of theyr substance. (Mathevv) And the same day went Jesus out of the house, (Marke) and began again to teache by the sea side, and there gathered much people vnto him, so that he went into a ship, and sat vpon the water, (Mat) and all the people stood vpon the shore, (Mar) and vpon the lande by the sea syde. (Luke) Now whā much people was gathered together, and hasted vnto him out of the cities, he spake (Mar) & taught them in his doctrine (Luk) by a similitude. (marke) Perke to, behold there went oute (Luk) a sower to sow his seede, & whyle he was sowing, some fel by the way side, & was trode vnder foote, & the fowles of the ayre did eate it vp. And some fel on stōne, (Mark) stony ground

Luke

The seconde Booke.

grounde where it had not much earth,
and anone it came vp, becaule it had
not depe earth. Now whan y^e sunne a-
rose, it caught heate and wytheres a-
waye, (Luke) because it had no moyst-
nesse (Mark.) noz no roote (Luke) & some
fell amonge the thornes, and the thorn-
es sprāge vp, (Mark.) grew vp, (Mat.)
grew vp, and choked it, (Marke) and it
gaue no fruite. And some fell vpon a
good grounde, which gaue fruite that
came vp and grewe (Math.) some an
hundzeth folde, some syrtie folde, some
thyrtye folde. (Luke) Whā he said this,
he cried: who so hath eares to heare, let
hym heare. (Mark.) And whan he was
alone, (Math) his dysciples came vnto
him, (Marke) they that were about him
with y^e twelue asked him, (Luke) what
parable was this, (Math) and sayd vnto
hym: why speakest thou to them by
parables? (Luke) And he sayd: (Mathe.)
vnto you it is geuen to knowe the mi-
sterye of the kyngdome of heauen, but
vnto them (Mark. that are withoute,
al thinges happē by parables (Mathe.)
And to them it is not genen. Therfore
speake I vnto them by parables (Mar.)
that wth seynge eyes they may se and
not

not dyscerne, and that with hearynge
 eares they may heare, and not vnder-
 stande (Mat.) that in them maye be ful-
 filled, & Prophecie of Esai, which saith:
 *ye shal heare in dede, and shal not vnder-
 derit id, & wth seynge eyes shal ye se, and
 not perceaue, for the hert of this people
 is wared grosse, & their eares are thicke
 of hearig, & their eyes haue they closed
 lest they shuld once se wth h^e eyes, & heare
 wth the eares, & vnderstande wth the
 heart, & turne y^e I myght heale them,
 (Marke) and their synnes be forgeuen
 th^e. (Math) But blessed are your eyes,
 for they se, & your eares, for they heare,
 Merely, I say vnto you, many prophe-
 tes & righteous m^en haue desyred to se
 the thinges y^e ye se, and haue not sene
 th^e, & to heare y^e thinges y^e ye heare, and
 haue not hearde them, (Mark.) vnder-
 stande ye not this parable? How wylle
 ye then vnderstande al other parables?
 (Math.) Heare ye therfore the parable
 of the sower. (Luke) This is y^e parable.
 The sowe is y^e worde of God. (Marke)
 The sower soweth y^e word (Luke) as for
 those y^e are by y^e way side (marke) where
 y^e word is sow^ed, (Luk.) are they y^e heare
 it, (Marke) and as soone as they haue
 hearde

Esai. vi. b

The seconde Booke.

hearde it, immediatly comineth Satan(Luke)and taketh away the word oute of their heartes,that they shoulde not beleue,and be saued(Mat.) When one heareth the worde of the kyngedō, and vnderstādeth it not, the euil man commeth and plucketh it awaye, that is sown in hys heart.(Luke) But they on the stone are suche, as whan they heare it,(Marke) by and by receaue it wyth ioye, (Luke) and these haue no roote,they belcue for a whyle,(Marke) when trouble and persecucion aryleth for the wordes sake, immediatly they are offended,(Luke)and in the tyme of temptacion they fall awaye. As for it that fell amonge the thornes,are such as heare it, and of the carefulnesse, (mat.)of this world,and the decaifulnesse of ryches,(Mar)and many other lustes enter in, and choke the woorde, and so it is made vnfrutful. And these are they that are sown vpon a good grounde,whych heare y^e word,and receaue it, and byynge forthe fruyte in patience, (Math) and some geueth an hundreth folde, some sixtve folde, and some thyrtye folde.(Mar.) And he said vnto them:is a candell lyghed to put vnder

vnder a bushell, or vnder a table, or a
 bed: (Luke) No man lighteth a candel,
 and couereth it wyth a vessell, or put-
 teth it vnder a bed, but setteth it vp
 on a candellstycke, that such as go in,
 maye se lyghte, for there is nothyng
 hyd, that shall not be openlye shewed,
 and there is nothyng secrete, that
 shall not be knowen, and come to
 lyghte. (Marke) who so hathe eares
 to heare, let hym heare, and he sayde
 vnto them, (Luke) take hede therfore
 howe and what ye heare. (Marke)
 wyth what measure ye meate, wyth
 the same shall it be measured vnto you
 agayne. (Math.) who so hathe, vn-
 to hym shalbe geuen, and he shal haue
 aboundaunce: but who so hathe not,
 from hym shall be taken awaye, euen
 that he hathe, (Luk.) and that he thynke-
 keth to haue shalbe taken from hym.

Of the Parable of tares,
 and of mustarde seede. Mat.
 xiii. Marke. iiii. Luke. xiii.
 Capitulo. i.

Another

The seconde Booke.

Math.

Another parable put he forth vnto them, and sayde: The kyngedome of heauē is like vnto a man that soweth good seede in his felde. But whyle men slepte, there came an enemy, and soweth tares amonge the wheate, and went his way. Now whā the blade was spronged vp, and brought forth fruite, then the tares appeared also. Then came the seruauntes to the householder, and sayde vnto hym: Sir sowdeste thou not good seede in thy felde? From whence then hath it tares? He sayde vnto them, that hath the enemy done. Then sayd theseruaūtes, wilt thou then that we go and weede them out? He said, No, lest while ye weede out the tares, ye plucke vp the wheat also with them. Let them bothe grow together, tyl the haruest, and in tyme of haruest, I wyll say vnto the reapers. Gather the tares fyrste, and bynde them in sheaves to be brente, but the wheate into my barne. (mar.) And he sayde vnto them. The kyngedome of God is after this maner, as when a man casteth seede vpon the lande, and slepeth, and it ryseth nyght & day, and the seede spryngeth vp, and groweth

weth he not knowynge of it. For the
 earthe byngeth forth the fruite of it
 selfe, fyrste the grasse, afterwarde the
 eare, then the full wth heate in the eare.
 But when she hath broughte forth
 the fruite, he putteth to the sickle, be-
 cause the Haruest is come. (mat) Ano-
 ther Parable he put forth vnto theim,
 (Mar) and he sayde: (Luk) what is the
 kyngdom of God lyke? Or where vnto
 shall I compare it? (Mathevv) The
 kyngdome of Heauen is lyke vnto a
 grane of Musterd seede, whiche a man
 tooke, and sowed it in hys felde, (Mar)
 whiche whan it was sown vpon
 the lande, (Mathe) it is the leasse a-
 mynge all seedes (Mark) of the earthe,
 and when it is sown, (math) and gro-
 wen, it is the greatest amonge Her-
 bes, (Luke) and it grewe, and wared a
 great tree, (Mar) & gitteth great brau-
 ches, (Mathe) so that the Byrdes br-
 der the Heauen, come and dwell in y^e
 Braunches thereof. (Marke) So that
 the foules may dwel vnder y^e shadowe
 therof. (math) Another Parable spake
 he vnto theym. (Luke) And agayne
 he sayde: Where vnto shall I lyken
 the kyngdome of God? (Math)

R. l.

The

The seconde Booke.

The kyngdome of God is lyke vnto
Leuen, whiche a woman toke, & mirte
it among .iii. perkes of meele, til al was
leuened. Al suche thinges spake Iesus
vnto the people by Parables. (Mark)
And by many suche parables he spake
the worde vnto the, therafter as they
might heare it, and without parables
spake he nothyng vnto them, (math)
that the thing might be fulfilled, whi-
che was spoken by the Prophet, say-
inge: * I wil open my mouth in para-
bles, and wyll speake oute the secretes
fro the beginning of the world, (mar)
but vnto his disciples he expounded al
thynges priuately. (Math) Then sent
Iesus the people away, and came
home. And his disciples came vnto
him, and sayde: declare vnto vs the pa-
rable of the tares of the felde. Iesus
answered, and sayde vnto theym: He
that soweth the good seede is the sonne
of manne, the felde is the worlde, the
good seede are the Chyldren of the
kyngdome. The tares are the chyl-
dren of wyckednesse, the enemye that
soweth them is the deuell. The Har-
uest is the ende of the worlde: The
reapers are the Angels. For lyke as
the

Psal. 77. a.

the tares are weded out, and brenne
 in the fyre, euen so shall it goe in the
 ende of thys worlde. The sonne of man
 shall sende forth his aungels, and they
 shall gather out of his kyngdō al thynges
 that offende, and them that doe in-
 iquitie, and shall caste theym into a
 foznace of fyre, there shall be way-
 lynge and gnashynge of teeth. * Then
 shall the righteous shyne as the sunne
 in the kyngdome of their father, who-
 so hath eares to heare, let hym heare.

Sapi. 3. b

¶ Of thre Parables in the
 house. Mathewe. xiii.
 Capitulo. li.

The kyngdome of heauen is like
 vnto a treasure hidde in y^e felde,
 which a mā founde & hid it, and
 :: :: for ioy therof, he went & sold all
 that he hadde, and boughte that felde.
 Agayne, the kyngdome of Heauen
 is lyke vnto a Marchaunt that soughte
 good Pearles, and when he hadde
 founde a p^{re}cious pearle, he went and
 R. ii. solde

Mathew

The seconde Booke.

solde all that he hadde, and boughte it. Agayne, the kyngdome of heauen is lyke vnto a nette caste into the Sea, wherewith are taken all maner of fyshes, and when it is full, men drawe it out vnto the shoore, and syt and gather the good into the vessels, but caste the badde awaye. So shall it be in the ende of the worlde. The Aungels shall goe oute, and seuer the badde frome the ryghteous, and shall caste them into a fornaice of fyre. There shall be waylynge and gnashynge of teethe. Haue ye vnderstande all these thynges? They saie: Yea Lorde. Then sayde he vnto theym: Therfore, euerye Scribe taughte vnto the kyngdome of Heauen, is lyke an housholder whiche byngeth out of hys treasure thynges newe and olde. And it came to passe when Iesus hadde ended these parables, he departed thence, [Frome the house vwhere he vvas.] and came into his owne countrepe, [Nazareth] and taught them in their Synagoges.

Of the Lordes comming to Nazareth, whete he rode, and to the Nazarites

Nazarites wolde haue cast hym
 doune headling. Mat. xii. Mar.
 vi. Luke. iiii. Capit. lii.

And the fame of hym was noised
 thowow out all the region rounde Luke.
 about. And he taught in their sy-
 nagogues, and was commended
 of euerye man. And he came to Naza-
 reth where he was nourshed: And as
 his custome was, he wet into y^e Sina-
 goge vpon the Sabboth, and stode vp
 for to read. Then was there deliuered
 hym the booke of the Prophete Esay.
 And when he hadde tourned ouer the
 booke, he founde the place where it is
 written: * The spirite of the Lorde is Esay. 61. 2.
 with me, because he hathe anoynted
 me, to preache the Gospell vnto the
 pooze, hath he sent me, to heale the bro-
 ken hearted, to preache deliuerance
 to the captiue, and syght to the blinde,
 and frely to set at lybertye them that
 are brused, and to preache the accepta-
 ble yere of the Lorde. And when he had
 closed the booke, he gaue it agayne to
 the minister: and sat him dowlne. And
 the eyes of al that were in y^e synagoge
 R. iiii. were

The seconde Booke.

were fastened on him. And he began to say vnto the: This dai is this scripture fulfilled i your eares. And they al gaue hym witnes, & wondred at y gracious wordes whiche pored oute of his mouth. And they sayd, (mar) fro where hath he these thinges? And what wisdom is this y is geuen him, & suche as are done by his handes? Math) Is not (Mar) this the carpenter (Luke) Joseph (Mat) the carpenters son? Is not hys mother called Marye and his brethren James & John, & Simo, & Jude? And are not all hys sisters here wth vs? Whence hath he then all these thynges? And they were offended at hym: (Luke) and he sayde vnto theym: doubtles, ye wil say vnto me this prouerbe. Whisitiō heale thy selfe: for how great thinges haue we heard done at Capernaum? Do the same here also in thine owne cōtrey. (Math) But Iesus said vnto the: A prophet is no wher lesse set by, the at home, and amonge his owne. (mar) And he could not shew any miracle there, but laied his handes vpon a few sicke, & healed them, & he marueyled at their vnbefese. [therefore he healed few, lest they shoulde say, he despiseth his coun-

countrey men.](Luk) Merely, I say vnto you: there were many widowes in Israel, in the time of Elias, when heauen was shut. iiii. yeres & vi. monethes, and whē ther was a great dearth in al the land: and to none of thē was Elias sent, but only vnto Sarepta of y^e Sidonians to a widow. * And many lepers wer in Israel in the time of Eliseus y^e prophet, & none of thē was cūsed, saue only Naaman of Siria. And as many as wer in y^e synagoge whē thei heard y^e, wer filled wth wroth. And they rose vp, & thrust him out of y^e citie, & led him vp to the edge of y^e hyl, wher vpon their citie was buylded, y^e they myghte cast hym downe headling. But he wēt his way, thoro^{we} the myddest of theym.

Of John y^e Baptistes Death.
Math. xiiii. Mar. vi. Cap. liii.

And there came a conuenient day, Marke.
that Herode on hys byrth daye made a supper, to the lordes, cap-
taines, and chiefe Estates of Galile. Then the doughter of Herodias came in, and dāised, and pleased
R. liii. Herode

The seconde booke.

Herode, and that them sat at the table. Then sayd y^e king vnto y^e damsell: aske of me what y^e wilt, I wyll geue it thee, and he sware vnto her: what soeuer y^e shalte aske of me, I wyll geue it vnto the, euē vnto y^e one halfe of my kingdō. Whē he had said, she went forth, & said vnto her mother: what shal I aske? she said: Iohn Baptistes head. And immediately she went in vnto y^e kyng wth hast, and said: (Mat) being instructed of her mother, (mark) I wyll y^e thou geue me strayght waye in a platter, the head of Iohn y^e Baptist. Then y^e king was sorrie, yet for y^e othes sake, & them y^e sat at the table, he wold not say her nay, and immediately he sent y^e hangman, & commaunded his head to be brought i: so he wēt & beheaded Iohn in y^e prison, and brought his head in a platter, & gaue it vnto y^e dāsel, & the damsel gaue it vnto her mother. And whē his disciples herd that, they came & toke his body, & laied it, (mat) and buried it, (mat) in a graue, (mat) & went & tolde Iesus. When Iesus heard y^e, he departed thence, by ship in to a desert place alone.

Of y^e refectiō of .v. M. mē. Mat. 14. Ioh. 6. Luc. 9. Mar. 6 ca. 54.

And

And departing by ship they wēt a-
 way (loan) ouer y sea, vnto y citie Marke.
 Tiberias in Galyle (Marke) into
 a desert place alone. (Mat) And
 whan the people hearde thereof they
 folowed him. (mar) And the people saw
 them departyng awaye, and manye
 knew of it, and ranne thether together
 on foote out of all cyties, and came be-
 fore them. And Iesus went out & sawe
 muche people, and had compassion on
 them, for they were as the shepe y haue
 no shepherde, (Luk.) and he receaued
 them, and spake vnto them of the king-
 dome of God, and taught them manye
 thynges, (Math) and healed their sicke.
 (loan) And much people folowed him,
 because they sawe the tokens that he
 dyd vpon them whiche were dyslealed.
 But Iesus went by into a mountaine,
 and there he sat wyth his dysciples.
 And After the feaste of y Jewes was
 nye. (mathe) But at euen came his dys-
 ciples vnto hym, and sayde: This is a
 desert place, and the nyght falleth on,
 let the people departe from thee, that
 they maye go into the townes, (Luk.)
 and byllages rōnde about, where they
 maye finde meate, (Marke) and bye the
 R. v. selues

The seconde Books.

selues meate to eate, (Luke) for we are here in the wyldernesse. (Math) But Iesus sayd vnto them. They nede not go away, geue ye them to eate. (Ioan) Then Iesus lyfte vp his eyes, & sawe that there came much people vnto him, and he sayde vnto Whyllyppe: whence shal we bye bread that these may eate? But this he said to proue hym, for he hym selfe knewe what he woulde do. Whilippe answered him, two hundzeth penyworth of breade is not ynoughe amonge them, that euery one may take a lytle. (Mark.) He sayde vnto the. How many loaves haue ye, go and se. (Ioan) Then sayde vnto hym one of hys dysciples Andrew the brother of Simon Peter. There is a lad here that hath fyue barley loaves, and two fyshes, but what is that amonge so many (Luke) except we shoulde go and bye meate for so muche people. (Ioan) Iesus sayde, make the people syt downe, (Luke) by fyftyes in a company (Ioan) there was muche grasse in the place. Then they sat them downe (Marke) vpon y grene grasse (Ioan) aboute a fyue thousande men, (Marke) here a rowe, and there a rowe by hundzeds and by fyftyes:

Ioan

(Ioan) Iesus toke the loaves, (Mark.) and loked vp to heauen, and gaue than-
kes, and brake the loaves, (Ioan) and
whan he had geuen thanks, (Luke) he
gaue them to hys disciples to set them
befoze the people, (Math) and the dysci-
ples gaue them to the people. (Ioan)
Lykewysle also of the fyshes as muche
as they would, when they were filled,
(Luke) and were all satysfied. (Ioan)
He said vnto his dysciples, gather vp
the broken meate that remaineth, that
nothing be losse. Then they gathered,
and fylled twelue baskettes wyth the
broken meate that remainned or y fyue
barlye loaves, (Marke) and of the fyue
fyshes (Ioan) vnto them which had ea-
ten, (Mat.) and they that did eate, were
about fye thousande, besides wemen
and chyldre, (Marke) & anon he caused
hys disciples to go into y ship, & to passe
ouer befozehim vnto Bethsaida, while
he set away y people. (Ioan) Now whē y
me saw y tokē y Iesus dyd, they sayde:
This is of a trueth y Propheet y shuld
come into y world. When Iesus now
perceaued that they woulde come, and
take hym vp to make hym kynge, he
gat him alway agayne into a mountaine
hymselfe

The seconde Booke.

hym selfe alone (Math) to make hys
prayer. And at euen he was there hym
selfe alone.

Of Chyestes deambulation
vpon the sea. Math. xiii. Mark.
vi. Ioan. vi. Capi. lv.

Ioan. **A**t enē hys dysciples went downe
to þe sea, and entred into the ship,
and came to the other syde of the
sea vnto Capernaū, and it was darke
alreadye, and Iesus was not come to
them. And the sea rose thozow a greate
wynde. (Mat) And the shyppe was al-
ready in the myddest of the sea, and
was tosse with waues, for the wynde
was contrary, (Mark) and he saw them
in parell wyth rowynge. (Ioan) Some
when they had rowed vpon a fyue and
twenty or thirtye furlonge, (Marke)
aboute the fourthe watche of þe nyghte,
he came vnto them, and walked vpon
the sea, and woulde haue gone ouer by
them. And whan they sawe hym wal-
kyng vpon the sea, they thought it had
bene a spirite, and cryed oute, (Math.)
for feare, (Mark.) for they sawe hym all
and

and were troubled, (mat) but straye
waye spake Iesus vnto them, and said:
be of good chere, (Mar) be of good com-
forte. It is I, be not afrayed. (Mat.)
Peter answered hym and sayde: Lord
yf it be thou, byd me come vnto thee
vpon the water. And he sayde, come on
thy waye. And Peter stepte oute of the
shyppe, and wente vpon the water to
come vnto Iesus, but whan he sawe a
myghtye wynde, he was afrayed, and
beganne to synke, and cryed sayinge:
Lorde helpe me. And immediatlye Ie-
sus stretched forth the hys hande, and
caughte hym, and sayde vnto hym: O
thou of lytle faythe, wherefore doubtst
thou? (Ioan.) Then they woulde haue
receaued hym into the shyppe, (Mar)
and he wente into the shyppe to them,
and the wynde ceased. And they were
astonyed, and maruayled exceedingly,
for they had forgotten the loaves,
and theyr hearte was blynded. (math.)
Then they that were in the shyp came
and fell downe before hym, and sayde:
Of a truth thou art the sonne of God,
(Ioan) and immediatlye the shyp was
at the land, whether they went, (Math.)
and they shynned ouer and came into
the

The seconde Booke.

the lande of Genazareth, (marke) and
druue by into the hauen. And when they
were come oute of the shyppe immedi-
ately they knew hym, and ranne about
thorow out al the region, and beganne
on euery syde to brynge vnto hym in
beddes suche as were sycke, where
they hearde that he was. And whether
so euer he entred, into townes, cyties,
or byllages, there layde they the sycke
in the stretes, and praide him that they
myghte but touche the hemme of his
garmente, and as manye as touched
hym, were made whole.

¶ Of the Predicacion of Eus-
charistia, for the whiche certen
went backe and departed. Ioan.
vi. Capi. lvi.

Ioan. **T**he nexte daye after, the people
whiche stode on the other syde
of the sea, sawe that there was
none other shippe there but that
one. And that Iesus wente not in
wyth his dyscyples into the shyppe,
but that his dyscyples were gone a-
waye alone. Nowe be it there came a-
ther

there shippes fro Tiberias, nye vnto
the place where they had eaten the
bzeade after that the Lorde had geuen
thankes. Nowe whan the people
sawe that Iesus was not there, ney-
ther hys dyscyples, they tooke shyppe
also, and came to Caparnaum, and
soughte Iesus. And whan they founde
hym on the other syde of the sea, they
sayde vnto hym: Master, whan camste
thou hether? Iesus aunswered them,
and sayde: verely, verely I saye vnto
you, ye seke me not because ye sawe the
tokens, but because ye byd eate of the
loaues, and were fylled. Laboure not
for the meate that dothe peryshe, but
that endureth vnto euerlastynge lyfe,
whych the sonne of manne shall geue
you, for hym hathe God the father sea-
led. Then sayde they vnto hym: what
shall we do that we maye woork the
woorkes of God? Iesus au-
swered and sayde vnto them: This
is the woork of God, that ye be-
leue in hym whom he hath sent. Then
saye they vnto hym, what token doest
thou then, that we may see, and beleue
thee? what workest thou? Our fathers
byd eat Manna in the wyldernes, as
it

Exo. 16. c

The seconde Booke.

It is w^ritten: he gaue them bread from
heauen to eate. Then sayde Iesus vnto
them. Verely, verely, I saye vnto
you: Moyses gaue you not breade from
heauen, but my father geueth you the
true breade from heauen, for thys is
that breade of God whiche commeth
from heauen, and geueth lyfe vnto the
worlde. Then sayde they vnto hym.
Syr geue vs a waye suche breade. But
Iesus sayde vnto them, I am: h breade
of lyfe, he that commeth vnto me shall
not hunger, and he that beleueth on
me, shall neuer thyrste. But I haue said
vnto you, that ye haue sene me, and yet
ye beleue not. Al that my father geueth
me, commeth vnto me, and who so com-
meth vnto me, him wyl not I cast out:
for I am come downe from heauen,
not to do myne owne wyll, but the wil
of hym that hath sente me. This is the
wyl of the father whiche hath sent me,
that of all that he hath geuen me, I
shoulde lose nothyng, but shoulde a-
ryse it vp agayne at the laste daye.
This is the wyll of hym whiche hath
sent me, that who soeuer seeth h sonne,
and beleueth on hym, shoulde haue e-
uerlastyng lyfe, and I shall raise hym
vp

vp at the laste daye. Then murmured
 the Jewes thereon that he sayde: I
 am that bread whiche is come downe
 from heauen. And they sayde: Is not
 this Iesus Iosephs sonne? whose
 father and mother we knowe? Howe
 sayeth he then, I am come downe fro
 heauen: Iesus answered, and sayde
 vnto theym: (Mark) Murmure not a-
 monge your selues. No man can come
 vnto me, except my father which hath
 sent me drawe hym. And I shall raise,
 hym vp at the laste daye. It is wryt-
 ten in the Prophetes. * Thei shal al be
 taughte of God, whosoever nowe
 heareth it of the father, and learneth
 it, cometh vnto me. Not that anye
 manne hath sene the father, saue he
 whiche is of the father, the same hath
 sene the father. Merely, verely, I saye
 vnto you, he that beleueth on me, hath
 euerlastyng lyfe. I am that bread of
 lyfe. Your fathers dyd eate Manna in
 the wyldernesse and are deade. This
 is that breade whiche cometh from
 heauen. That whoso eateth thereof
 should not die. I am that liuing bread
 which came downe fro heauen: whoso
 eateth of this bread, shal lyue for euer.

L.i.

And

 Esay. 54 c
 Ierem. 33. f.

The seconde Booke.

And the bread that I wyl geue, is my
fleash, which I wyl geue for the lyfe of
the worlde. Then stroue the Jewes a-
monge them selues, and sayd: how can
thys felowe geue vs hys fleash to eate?
Jesus sayde vnto the: Verely, verely,
I say vnto you, except ye eate y fleash,
of the sonne of man, and dzyncke hys
bloude, ye haue no lyfe in you. Whoso
eateth my fleash, & dzinketh my bloud,
hath euerlastyng lyfe: and I shal raise
hym vp at the last day. For my fleashe
is the verye meate, and my bloude is
the verye dzyncke. Whoso eateth my
fleashe, and dzyncketh my bloude, aby-
deth in me, and I in him. As the liuing
father hath sent me. And I lyue for the
fathers sake, euen so he that eateth me
shall lyue for my sake. Thys is youre
bread whiche is comme from heauen.
Not as your fathers did eate Manna,
and are deade, he that eateth of thys
bread shall lyue for euer. These thyn-
ges sayde he in the synagoge, when he
taughte in Capernaum. Many nowe
of his disciples that heard this, sayde:
this is an harde sayinge, who maye a-
bide y hearinge therof? But when Je-
sus perceaued in him selfe, y his disci-
ples

ples murmured thereat, he sayde vnto
 them. Doeth this offende you? What &
 yf ye shal see the sonne of man ascende
 vp thither where he was afore? It is
 the spirite that quickeneth, the fleashe
 profyteth nothyng. The wordes that
 I speake are spirite, and are lyfe. But
 there are some amonge you, that be-
 leue not. For Jesus knewe well frome
 the beginninge whiche they were that
 beleued not, and who shoulde betraye
 hym. And he sayde: Therefore haue I
 sayd vnto you. No man can come vnto
 me, except it be geue him of my father.
 From that tyme forth manye of hys
 disciples went backe, and walcked no
 more with him. Then sayd Jesus vn-
 to the twelue: Wyl ye also go awaye?
 The answered Simon Peter, Lord,
 whither shall we goe, thou haste the
 wordes of euerlastyng lyfe: And we
 haue beleued and knowen, & thou arte
CHRIST the Sonne of the
 lyuyng **G D D**. Jesus aunswere-
 red theym. Haue I not cholen
 you twelue? And one of you is the
 Deuyll. But he spake of Judas
 Simon Iscariote, the same betrayed
 hym afterwarde, and was one of
 the

The seconde Booke.
the twelue.

Of the rubbynge of the eares of corne vpon the Sabbath. Mathew. xii. Mar. ii. Luke. vi. Capitulo. lvi.

And it fortuned, vppon an after principall Sabbath, that Jesus
Luke. wente thozowe the corne felde,
(Math) his disciples beyng, hongry,
(mark) beganne to make a waye thozowe,
and to plucke the eares of the corne.
(Luke) And dyd eate, rubbyng them with their handes. But certayne of the Pharises sayd vnto them: Wherefore do ye that, whiche is not lawfull to doe on the Sabbath? (Math.) When the Pharises sawe that, (Mark) they sayde to Jesus: Beholde, what thy disciples do, whiche is not lawfull vpon the Sabbath? And he sayd vnto them: haue ye neuer read what Dauid dyd, when he hadde nede, and was an hongred bothe he and they that were with him: howe he went into the house of God in the tyme of Abiathar the high priest, (Luk) and toke the shew bread
and

The seconde Booke. F ol. 7.

and byd eate, & gaue also vnto the that were with him, (Mat) which were not lawfull for him to eate, nother for the that were with him, but onely for the priestes. ¶ Ye haue ye not read in y^e law, howe that the Priestes in the temple brake the Sabbath, & yet are blamelesse? But I saye vnto you, that there is one greater then y^e temple. But if ye wylt what thys were. * I haue pleasure in mercye, and not in offerynge, ye woulde not haue condemned innocentes. (Mar) And he sayde vnto them: The Sabbath was made for mannes sake, and not man for the Sabbathes sake. Therfore is the sonne of manne Lorde euen ouer the Sabbath. Osce. 6. b

Of the healyng of the wythered hande. Math. xii. Marke. iii. Luke. vi. Capitu. lvi.

And when he was departed thence Math.
(Luk) it came to passe, vpon an other Sabbath, that he went into the Synagoge, and taughte. And there was a man whose ryghte hande was wythered. But the Scribes and the

L. iii.

The seconde booke.

the Pharises marked him, whether he
woulde he heale vppon the Sabbath,
that they mighte finde an occasion and
cause, to accuse hym. Neuerthelesse, he
perceaued their thoughtes. (Mat) And
asked hym, sayinge: Is it lawfull to
heale vppon the Sabbath? Because thei
myght accuse him. (mark) And he sayd
vnto the man with the withered hand.
(Luk) Arise, and come hyther. And he
arose and came forth. Then sayde Je-
sus vnto the: I wil aske you a questio?
What is it lawfull to doe vppon the
Sabbath? Good or euill? to saue lyfe,
or to destroye it? (Mar) But they helde
their tongue, (Mat) which of you is it,
yf he hadde a shepe fallin into a pytte
vppon the Sabbath, that woulde not
take hym and lyft him out? And howe
muche is a manne better then a shepe?
Therfore it is lawfull to do good vpon
the Sabbath. (Mar) And he looked rou-
nd about vpo the with wraath, & was so-
ry for their blindnes. And sayd to the ma.
Stretche out thine hand, & he stretched
it out, and his hand was made whole
lyke as the other. (Luk) But they were
fylled full of madnesse, and commu-
ned together, what they woulde doe to
Jesu,

Jesu. (math) Then went the Pharises out, and helde a counsel, (Mar) straye way with the Herodies agaynst him, howe they myght destroye hym. (Mat) But when Iesus knew thereof, he departed thence, and muche people folowed hym, and he healed them all, and charged them y they shoulde not make him knowne, y the thing myght be fulfilled, which was spoken by Esay the prophet, which sayth: *Behold, this is my seruaut whom I haue chosen, and my beloued in whom my soule deliteth: I wil put my spirite vpon him, and he shal shew iudgemēt vnto y heathen: he shal not strue nor crie, nother shal any man heare his voice in y stretes. A brused reede shal he not breake, & flaxe that beginneth to burne, shal he not quēche, til he sende forth iudgement vnto victorie, & in his name shal y heathē trust. (Mar) But Iesus departed away with his disciples vnto y sea, & ther folowed him much people out of Galile, & scō Iewry, & from Ierusalem, and out of Idumea, and they that dwelte aboute Tyre and Sidon, a greate multytude whiche hadde hearde of hys noble actes, and came vnto hym.

Esay. 42. a

The seconde Booke.

And Iesus sayde vnto hys Disci-
ples, that they shoulde kepe a shyppe
for hym, because of the people, leaste
they shoulde thronge hym, for he
healed manye of theym, in so muche
that all they whiche were plagued,
pzeased vppon hym, that they myghte
touche hym. And when the foule spiri-
tes sawe hym, they fell downe before
him, and cryed, and said: Thou art the
sonne of God. And he charged theym
straytlye, that they shoulde not make
hym knowen.

Of Herode sayinge þ John was
risen, & dyd miracles. Mat. xiiii.
Mark. vi. Luke. ix. Cap. lix.

Math.

Herode (mark) the kinge, (Luke)
the Tetrache, (Math) hearde of
the fame of Iesu, (Luke) and of
:: :: al that was done by him, (Mar)
for his name was knowen. (Luk) And
he was in doubt, for so much as it was
sayde of some, John is rysen agayne
from the dead, of some, Elias hath ap-
peared, of some, one of the olde Pro-
phetes is rysen agayne.

And

And Herode said, John haue I beheaded, who is this then of whom I heare suche thynges, and he desired to se him. (Math.) And sayde to his seruantes. This is John the baptist, he is risen agayne, therefore are his dedes so myghtye.

¶ Of the domme Deuell. Mat. xii. Marke. iii. Luke. xi. Capi. ix.

Then was there broughte vnto Math. hym one possessed of a deuel, the whiche was blinde and domme (Luk.) and he droue oute a deuell that was dome, and whan he had cast out the deuel, the domme spake, (Mar.) and he healed hym, in so muche that he both spake and sawe, (Luke) and the people wondred, (Mathe.) and sayde: Is not this the sonne of David? but the Pharises, (Mar.) and the Scrybes that were come downe from Ierusalem (Math.) hearde that, they sayde: (Mar.) he hath Belzebub, (Luke) and he dzyueth out the deuels, thozow Belzebub the chiefe of the deuels. The other

Lb.

The seconde Booke.

ther tempted him, and desyzed a token of him from heauē. (Mark.) And when he had called them together, (Luk.) he knew their thoughtes, (Mark.) & spake vnto them in parables. Howe can one Sathā dzyue out another? (Luk.) Eue-
ry kyngedome deuyded within it selfe, shalbe desolate, and one house shal fall vpon another (Math.) And euery cytie, or house deuyded in it selfe, maye not continue, (Luke) yf Sathan than be at variaunce within him selfe, howe can his kyngedome endure? (Mark.) yf Sathan now ryle against hym selfe, and be at variaunce with him selfe, he can not endure, but is at an ende, (Luke) ye saye, that I dzyue out deuels thoro we Welzebub, and yf I dzyue oute deuels thoro Welzebub, by whome then do your children dzyue the out? Therfore they shal be your iudges, but yf I caste out the deuels by the synger of God: (math.) by the spirit of God, (Luk.) the is the kingdōe of God come vnto you, whan a stronge harnessed man kepeth his house, that he possesseth it in peare. (Marke) No mā can enter into a strōge mā's house, and take away his goodes, except he fyyst bynde the stronge man,

Luke

(Luke) but when a stronger then he cometh vpon hym, and ouercommeth hym, he taketh from hym all his weapons wherin he trusted, and deuydeth the spoyle, (Marke) and then shal spoile his house. (Luke) He that is not wyth me, is against me, and he that gathereth not wyth me, scattereth abroade. (Mark.) Merely, I say vnto you, al synnes shalbe forgeuen the children of me, and the blasphemy also, and þe blasphemy also wherewyth they blaspheme: But who so blasphemeth the holy gost, hath neuer forgeuenesse, but is gyltye of the euerlastynge iudgemente: for they sayde, he hath an vncleane spirite. (Math) And who so euer speaketh a woorde agaynst the sonne of man, it shalbe forgeuen him: but who so euer speaketh against the holy ghoſte, it shal not be forgeuen hym, nother in this worlde, nor in the worlde to come. Either make the tree good, and his frute good also: or els make the tree euell, and his fruyte euell also. For the tree is knowen by the fruyte. O ye generation of bypers, howe canne ye speake good, when ye poure selues are euell, for of the abundance

The seconde Booke.

aboundance of the herte, the mouthe speaketh. A good manne out of a good treasure of his hert, brygeth forth good thynges, and an euell man oute of hys euell treasure bryngeth forth the euell thynges, but I saye vnto you, that of euery ydle woorde that menne haue spoken, they shall geue accomptes at the daye of iudgemente. Oute of thy woordes thou shalt be iustified, and oute of thy woordes shalt thou be condemned.

¶ Of the Jewes requyringe a sygne from heauen. Mathew. xii. Luke. xi. Capi. 61.

Math.

Then answered certayne of the Scribes and Pharises, & sayd. Master, we woulde sayne se a token or sygne of thee. (Luke) Whā the people were gathered thicke together, he beganne to saye. This is an euell generacion. (mat). This euell and aduouterous generacion seketh a token, and there shal no token be geue them, but the token and sygne of the Prophet Jonas, (Luke) for lyke as Jonas

Jonas

Jonas was a sygne vnto the Ninu-
tes, so shall the sonne of man be vnto
this generacion. (Math.) For as Jo-
nas was thre dayes, and thre nyghtes
in the whalles belly, so shall the sonne
of man be thre dayes and thre nyghtes
in the hearte of the earthe. The menne
of Ninue shall ryse in the laste iudge-
ment wyth this generacion, and shall
condemne it, for they dyd penance at
the preachynge of *Jonas. And behold Iona. 3. a
here is one greater then Jonas*. The 3. Reg. x. a
Quene of the southe shall aryse in the 1. para. i. a
laste iudgement wyth this generacib,
and shall condemne it, for she came fro
the vtmost partes of the earth to heare
the wysedome of Salomon : and lo,
here is one greater then Salomon.
[Christ declareth that he oughte not for
the Ievves incredulite to cease from prea-
chyng, tellyng this symilitude.] (Luke)
No man lighteth a candle, and putteth
it in a priue place, nother vnder a bus-
shel, but vpon a candellstycke, that they
whiche come in, may se the lyghte.
The eye is the lyghte of the bodye. If
thyne eye then be synge, all thy bodye
shalbe full of lyght: but yf thyne eye be
wycked, then shal al thy bodye be full of
darkenesse

The seconde Booke.

darkenesse. Take hede therefore that the lyght which is in thee, be not darkenesse, yf thy body now be lyghte, so that it haue no part of darknesse, then shal it be ful of lyght, and shal light the euen as a clere lyghtenynge. (Math.) But whan the vncleane spirit is gone out of man, he walketh thowowe dyve places, sekynge rest, and fyndeth none. Then sayeth he, I wyl turne againe in to my house from whence I went out. And when he commeth, he fyndeth it emptye, swepte, and garnished. Then goeth he hys way, and taketh vnto him seven other spyrytes worse then hym selfe, and whan they are entred in, they dwell there. And the ende of that manne is worse then the begynninge. Euen so shal it go, wyth this euell generation.

Of the woman that lyfted vp her voyce, and of the Lordes mother and brethren whyche soughte hym. Mat. xii. Mar. iii. Luke. xi. and. viii, Capit. lxii.

And

Luke

And it fortunēd whā he spake such
 wordes, a certaine womā among
 the people lyft vp her voyce, and
 sayde vnto him, blessed is the wombe
 that bare the, and the pappes that thou
 haste suckēd. But he sayde: yea, blessed
 are they that heare the worde of God,
 and kepe it. (Mat.) Whyle he yet talked
 vnto the people, beholde hys mother,
 and hys bʒethʒen stode wythoute, desy-
 ryng to speake wyth hym, (Luke) and
 they coulde not come at hym for y peo-
 ple, (Marke) and they sēt vnto him, and
 called hym, and the people sat aboute
 hym. (Math.) Then sayde one vnto
 hym: beholde, thy mother and thy bʒe-
 thʒen stāde without, and would speake
 wyth thee, (Luke) and woulde se thee.
 (Math.) But he aunswered and sayde
 vnto hym that tolde hym. Who is my
 mother, & who are my bʒethʒē? (Mar.)
 and he loked roūd about hym, vpon those
 y sat roūd in cōpasse about him, (Mat.)
 & he stretched forth hys hāde to his dis-
 ciples, & said: beholde my mother & my
 bʒethʒē, for who so euer doth y wyll of
 my father which is in heauē, y same is
 my bʒother, sister, & mother. (Luke) my
 mother & my bʒethʒē are these, whyche
 heare

The seconde Booke.
heare the worde of God, and do it.

¶ Of the checkynge of the
Pharises. Luke. xi. Capitu. 63.

Luke **A**nd whyle he yet spake, a certayne
Pharise prayde hym y he would
dine wyth hym. And he wente in,
:: and sat hym downe at the table.
Whan the Pharise sawe that, he mar-
uailed that he washed not fyrst before
dinner. But the Lorde sayde vnto him:
Now do ye Pharises make cleane the
outespyde of the cuppe and platter, but
poure inwarde partes are full of rob-
bery and wickednesse: ye fooles, is a
thyng made cleane within, because the
outespyde is censed? Neuerthelesse,
[aboue that is necessarye] geue almes of
that ye haue, and beholde all is cleane
vnto you. But wo be vnto you Phari-
ses, ye that teeth mint, and rewe, and al
maner herbes, and passe ouer iudge-
mente, and the loue of God. These
oughte to haue bene done, and not to
leauie the other vndone.

¶ Of the brother which despised
Christe to be vnder the heretage
Luke.

Luke. xii. Capitulo. lxxiii.

BUt one of the people sayde vnto hym: Maister, byd my brother diuylde the enheritance wyth me. But he sayd vnto him: man, who hath set me to be a iudge or heretage parter ouer you? And he sayd vnto theym: Take hede and beware of couetousnes, for no man lyueth therof, that he hath aboundaunce of goodes.

Of the ryche man, that woulde make wyder his barnes. Luk. xii. Capitulo. lxxv.

ANd he tolde theym a similitude, and sayde. There was a ryche man whose felde had broughte forth frutes plenteously, and he thought in hym selfe and sayde: What shal I doe? I haue nothyng wherin to gather my frutes. And he sayd: Thys wyll I doe, I wyll breake downe my barnes, and buylde greater, and therin wyll I gather all myne increace, and my goodes, and wyll saye vnto my soule: Soule, thou haste muche goodes layed vp in stoor for manye

M.i. yeares

The seconde Booke.

yeares, take nowe thyne ease, eate,
drinke, and be mery. But God said vn-
to him: thou foole, this night shall they
require thy soule from thee: and whole
shal it be that thou hast prepared: thus
goeth it with him that gathereth trea-
sure for hym selfe, and is not ryche in
God. But he sayde vnto his disciples.
Therefore, I say vnto you: Take ye no
thought for your life: what ye shal eate,
nother for your body, what ye shal put
on. The lyfe is moore then meate and
the bodye moore then rayment. Consy-
der the rauens, they nother sowe nor
reape, they haue also nother stooze
house nor barne, and yet God fedeth
them. But how much better are ye the
the foules? whiche of you thoughte he
take thought therfore, coulde put one
cubyte vnto his stature? Seinge then
ye be not able to do that, which is less,
why take ye thoughte for the other?
Consyder the Lylies of the felde, how
they growe: They laboure not, they
spinne not. But I say vnto you: that e-
uen Salomon in all his royaltie was
not clothed lyke one of these. wher-
fore ys God so clothe the grasse that is
to day in hys feld & to morow shalbe cast
into

into the fornaice, howe much more shal
he clothe you (¶ ye of lytle fayth?) Alas
not ye therfore what ye shall eate, or
what ye shall drinke, & climbe not vp an
hyle. The heathen in y^e world seke after
al such thinges, your heauenly father
knoweth y^e ye haue neede of al these thin
ges. But seke ye the kyngdom of God,
and all these shall be minystrred vnto
you. Feare not thou lytle flocke,
for it is youre fathers pleasure to geue
you the kyngdom. Sel that ye haue,
and geue almesse, make you bagges
which ware not olde: euen a treasure
whych neuer fayleth in heauen, where
no these cometh, and no mothes cor
rupteth: for wher your treasure is, ther
wyl your heart be also. And he sayd vnto
the people. When ye see a cloud rise
out of the west, strayght way ye saye,
there cometh a shoure, and so it is:
And when ye see the Southe wynde
blowe, ye saye: It wyl be hotte, and it
cometh so to passe. ¶ Porrites, ye
canne discern the fashion of the Skye
and of the Earthe: why canne ye
not discern thys tyme also? Yea,
and why iudge ye not of youre selues
what is ryghte.

M.ii.

when

The seconde Booke.

When thou goest with thyne aduersary vnto the pynce, geue diligence by the waye, that thou mayest be quite of hym, leasse he brynge thee before the Iudge, and the Iudge deliuer thee to Payler, and the Payler cast thee into prison, I tel thee, thou shalt not come out thence, tyll thou pay the vttermost myte.

Of the poole probatique.

John. v. Capitulo. lxxvi.

Afterwarde was there a feaste of the Iewes, [called vvitfontyde] and Iesus wente vp to Ierusalem. There is at Ierusalem by the slaughter house a poole, whiche in Hebrewe is called Bethesda, and hath fiue porches, wherein laye many sycke, blynde, lame, wythered, whyche wayte when the water shoulde moue. For the aungell wente downe at hys tyme into the poole and styred y water. Whosoener nowe wente downe first after that y water was styred, the same was made whole, whatsoener disease he had. And there was a man, whiche had lyeen sicke. xxxviii. yeares. When Iesus saw him lye, and knewe that

that he had lpen so longe, he sayd vnto him: Wylte thou be made whole? The sicke answered him: Sir, I haue no man when the water is moued, to put me into þ poole. And whē I come, another steppeth downe in befoze me. Iesus sayd vnto hi: arise, take vp thy bed, & go thy way. And immediatly, the mā was made whole, and toke vp his bed, and went his way. But vpon the same day, it was the Sabboth. Then sayde the Iewes vnto hym that was made whole. To daye is the Sabboth, it is not lawfull for thee to cary thy bed. He answered thē: he that made me whole, sayde vnto me: take vp thy bedde, & go thy way. Then asked they him. What man is that, which said vnto thee, take vp thy bedde, and go thy way? But he that was healed wist not who he was: for Iesus had gotten hym selfe away, because there was much people. Afterwarde Iesus founde hym in the temple, & sayd vnto hym: Behold, thou art made whole, sin no moze, lest a worse thyng happen vnto thee. The man departed & tolde the Iewes, that it was Iesus which hadde made hym whole. Therefore dyd þ Iewes persecute Ie-

The seconde Booke.

Jesus and sought to slay him, because he had done this vpon the Sabbath. But Jesus answered the: My father worketh hether to, & I worke also, therefore sought the Jewes more to slaye him, because he brake not onely y Sabbath, but sayd also y God was his father: & made him selfe equall with God. The answered Jesus, & sayd vnto the: verely, verely I say vnto you, The son can do nothing of hym selfe, but that he seeth the father doe. For what soeuer he doeth, y doeth y sonne also. The father loueth the son, & sheweth hym all that he doeth, and wil shew him yet greater workes, so y ye shal meruayle. For the father rayseth vp y dead, and maketh them lyue, euen so y sonne also maketh lyuing whom he wil. For y father iudgeth no man, but hath geuen al iudgement vnto y sonne, that they all might honour the sonne, euen as they honour the father. Who so honoureth not the sonne, the same honoureth not the father which hath sent hym. Verely, verely, I say vnto you the houre cometh and is now already, that y dead shall heare the voyce of the sonne of God: And they that heare it shall lyue. For
as

as the father hath lyfe in him selfe, so
 lyke wise hath he geuen vnto ysonne to
 haue lyfe in him selfe: And hath geuen
 him power also to execute iudgement,
 because he is the sonne of man. Mar-
 uayle ye not at thys, for the hour com-
 meth, in the whiche that al y are in the
 graues shal heare hys voyce: and shal
 gos forth that haue done good vnto
 the Resurrection of lyfe. But they
 that haue done euyl, vnto the Re-
 surrection of damnation. I canne do
 nothyng of my selfe. As I heare, so
 I iudge, and my iudgement is iuste.
 For I seeke not myne owne wyll,
 but the wyll of my father whiche
 hath sente me. If I beare wytnesse
 of my selfe, my wytnesse is not true,
 there is another that beareth wyt-
 nesse of me, and I am sure that the
 wytnesse whiche he beareth of me is
 true. He sente vnto John, and he
 beare wytnesse of the trueth. As for
 me I take no record: of man: but these
 thinges I say, that ye myght be saued.
 He was a burnyng and shynyng light,
 but ye woulde haue reioysed a whyle
 in his lyghte. Neuerthelesse, I haue a
 greater wytnesse then the wytnesse
 M.iii. of John

The seconde Booke.

of Iohn, for the woꝝkes which h̄ father
hath geuen me, to finish, the same woꝝ
kes which I do, beare witnes of me, &
the father hath sent me. And the father
him selfe whiche hath sent me, beareth
witnes of me: We haue nother hearde
his voyce at anye tyme, noꝝ sene hys
shape, noꝝ his woꝝde haue ye not aby
dyng in you, for ye beleue not hym,
whom he hath sent. Searche the scrip
tures, for ye thyncke, ye haue euerla
sting lyfe therin, & the same is it, that
testifieth of me, and ye wyll not come
vnto me, that ye myght haue lyfe. I re
ceauē no prayse of men. But I knowe
you that ye haue not h̄ loue of God in
you. I am come in my fathers name,
and ye receaue me not, yf another shal
come in his downe name, hym wyll ye
receaue. Howe can ye beleue, whyche
receaue prayse one of another, & seke
not the prayse that is of God onelye?
We shall not thyncke that I wyll ac
cuse you befoꝛe the father. There is
one that accuseth you euen Moses, in
whom ye trust, if ye beleued Moses, ye
shold beleue me also. For he hath writ
te of me. But if ye beleue not hys wri
tiges, how shal ye beleue my woꝝdes.

¶

Of the Galileans which were
 layne. And of the figge tree.

Luke. xiii. Capi. 67.

There were present at the same Luke.
 season [vvhan he vvas returned fro
 Ierusalem into Galyle] certayne,
 that shewed him of the Galile-
 ans whose bloud Pilate had mingled
 with their owne sacryfyce. And Iesus
 answered and sayde vnto them: Sup-
 pose ye that these Galileas were grea-
 ter synners then all the other Galile-
 ans, because they suffred suche punysh-
 mente? I tell you naye, but excepte ye
 amende poure selues, ye shall all pe-
 ryshe lyke wyse. Or thynke ye that the
 eyghtene, vpon whome the tower in
 Siloe fell and slewe them, were gyltye
 aboue all men that dwell at Ierusalem?
 I tel you naye: but excepte ye amende
 your selues: ye shall all peryshe lyke
 wyse. And he tolde them this symple-
 tude, a certayne man had a figge tree,
 which was planted in hys vineyarde,
 and he came and sought frute thereon,
 and founde none. Then sayde he vnto
 the vyne gardener: beholde, this thre
 yere I haue come euery yere, and
 soughte

The seconde Booke.

sought frute thereon, and founde none,
cut it downe, why hyndereth it the
grounde? But he answered and sayd::
Sir, let it alone yet this yeare, tyll I
dygge rounde about it, and deunge it,
yf it wyll brynge forth the frute, yf no,
then cut it downe afterwarde.

¶ Of the croked woman. Luk.
xiii. Cap. xlviii.

Luke.

And he taught in their Sinagoge
upon the Sabbath, and beholde,
there was a woman whyche had
:: :: a spirite of infyrmitie cyghtene
yeares, and was croked, and could not
wel looke vp. When Iesus sawe her,
he called her vnto hym, and sayde vnto
her: woman, be delyuered from thy di-
sease. And he layde hys handes vpon
her, and immediatlye she was made
strayghte, and praysed God. Then an-
swered the ruler of the Sinagoge, and
tooke indignacion because Iesus hea-
led vpon the Sabbath, and sayde un-
to the people. There are syxe dayes,
wherein men ought to worke, in them
come and be healed, and not on the
Sabbath. Then the Lorde answered
red

red hymn, and sayde. Thou ypocryte.
 Doe the not euery one of you loose hys
 ore or asse from the crybbe vpon the
 Sabboth, and leade him to the water?
 But shoulde not thys, whiche is A-
 brahamis daughter whome Sathan
 hath bounde now eghtene yeaeres,
 be loosed from this bonde vpon the
 Sabboth. And whan he thus sayde,
 all hys aduersaries were ashamed.
 And all the people reioyced ouer al the
 excellente dedes that were done by
 hym.

Of the interrogacion made
 vnto Christe, whether fewe
 shoulde be saued. And that
 Herode soughte to kyll hym.
 Luke. xiii. Capitu. lxi.

And he wente thorow cytyes, Luke.
 and townes, and taughte, and
 tooke hys iourney towarde Je-
 rusalem. And one sayde vnto
 hym, Lorde, are there fewe
 that shalbe saued? But he sayde vnto
 them

The seconde Booke.

them, strue ye to enter in at the strait gate, for manye I saye vnto you, shall seke to come in, and shall not be able from that tyme forth, whan the good manne of the house is rysen vp, & hath shut the doore, then shall ye begynne to stande wythoute, and to knocke at the doore, and saye, Lorde, open vnto vs, and he shall aunswere and saye vnto you: I knowe you not whence ye are. Departe from me all ye woorkers of iniquitie. There shalbe weping and gnashynge of teeth. Whan ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kingedome of God, and your selues thurst out. And whan they shall come from the easte, and from the Weste, from the North, and from the Southe, whyche shal sit at the table in the kyngedome of God. And beholde, they are last, which were fyrste, and they are fyrste, which shalbe laste vpon the same daye. There came certayne of the Pharises, and sayde vnto hym: get thee out of the way, and departe hence, for Herodes wyll kyll thee. And he sayde vnto them, go ye and tell that fore, beholde I caste oute deuels, and heale the people to day and
to

to morowe, and vpon the thyrde daye
shal I make an ende: for it cannot be,
that a Prophete peryshe wythout Ie-
rusalem.

Of hym that was healed of
the Dropsye, and of Christes ex-
hortacion to humilite Luke. xiii.
Capitulo. lxx.

And it fortuneth that he came into Luke
the house of one of the chiefe Pha-
rises vpon a Sabbath, to eate
:: :: breade, and they watched hym.
And behold there was a manne before
hym whiche had the dropsye. And Ie-
sus answered and spake vnto h Scribe
and Pharises, and sayde . Is it
lawefull to heale on the Sabbath? but
they helde theyr tounge. And he toke
hym, and healed him, and let hym go,
and answered and sayde vnto them:
whyche of you shall haue an oxe, or an
asse, fallen into a pytte, and wyl not
frayghte waye pull hym oute on the
Sabbath daye? And they coulde not
answere hym agayne to that. And he
tolde

The seconde Booke.

tolde a synplytude vnto the gesses,
whan he marked howe they chese the
hyghest seates, and sayde vnto them,
whan thou arte bydden of any man to
a weddyng: sytte not downe in the
hyghest rowme, lest a more honou-
rable manne then thou be bydden of
hym, and he that had bothe thee and
hym, come and saye vnto thee: Geue
this manne rowme, and thou then
begynne wyth shame to take the lo-
west rowme. But rather whan thou
arte bydden, go and syt in the lowest
rowme, that whan he that had thee
commeth, he maye saye vnto thee,
frende sytte vp hyer: then shalte thou
haue worshyp in the p[re]sence of them
that sytte at the table, for who so e-
uer exalteth hym selfe, shalbe brought
lowe, and he that humbleth hym selfe,
shalbe exalted.

¶ Of callinge the poore to the
feast, and the parable of a great
supper. Luke. xiiii. Capitu. lxxi.

Luke. **H**e sayde vnto hym the prince of
the Pharises that had bidde him,
whan thou makest a dyner or
a supper, cal not thy frendes, nor
thy

thy brethren, nor thy kynsefolkes, nor Tob. iij. b
thy ryche neyghbours, lest they call
thee agayne, and recompence be made
thee: But whan thou makest a feast,
call the poore, the cryppel, the lame, the
arte thou blessed, for they cannot re-
compence thee. But it shalbe recopen-
sed thee, in the resurreccion of the righ-
teous. Whan one of them that sat by
at the table hearde this, he sayde vnto
hym: blessed is he that eateth breade in
the kyngedome of God. But he sayde
vnto hym. A certayne manne made a
greate supper, and called many there
to. And in the houre of the supper, he
sente hys seruaunte to saye vnto them
that were bydden: Come, for nowe are
all thynges readye. And they beganne
all together to excuse them selues one
after another. The fyrste sayde vnto
hym, I haue boughte a ferme, I must
nedes go forth and se it. I praye
thee haue me excused. And the se-
conde sayde, I haue boughte fyue
pcke of oren, and nowe I go to proue
them, I pray the haue me excused.
And the thyrde sayde, I haue marye
ed a wyfe, therefore canne I not
come.

The seconde Booke.

come. And the seruaunte came and brought hys Lorde word againe there of. Then was the good manne of the house dyspleased, and sayde vnto hys seruaunte. Go oute quickly in to the stretes and quarters of the cytye, and brynge in hether the pooze and creppel, and lame, and blynde. And the seruaunt said. Lord it is done as thou hast commaunded, and there is yet more rowme. And the Lorde sayde vnto the seruaunt. Go oute into the hyghe wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you, that none of those men whiche were bydden, shall taste of my supper.

That for Chyristes sake we muste hate our parentes. Luc. 14. cap. 72

Luke. **T**here wente muche people with hym: and he turned hym about, and sayde vnto them, yf any man
:: :: come to me, and hate not his father, mother, wyfe, chyl dren, brethren, sisters, yea, and hys owne lyfe also, he cannot be my disciple. And who so euer beareth not hys crosse, and foloweth me,

me, can not be my disciple. whiche of
you is it that wyll buylde a tower, and
sytteth not downe fyrste and counteth
the cosse, whether he haue sufficient to
performe it? Leaste after he hath layed
the foundation, and is not able to per-
forme it, all they that see it, begynne
to laughe hym to scorne, and to saye:
Thys manne beganne to buylde,
and is not able to perfourme it. Or
what kynge wyll goe make battell
agaynst another kynge, and sytteth
not downe fyrste and casteth in hys
mynde whether he be able wyth ten
thousande to meete hym that com-
meth agaynst hym wyth twentye
thousande? Or elles, whyle the other
is yet a greate wave of, he sendeth
Embassage and desyrez peace. So
lykewyle euerpe one of you that for-
saketh not all that he hath, canne not
be my Disciple. Salte is a good thing,
but if the Salte be vnsauery, what shal
they season wyth all? It is nother
good vppon the Lande, nor in donge
hull, but shall be caste awaye. And
that hath eares to heare, lette hym
heare.

**Of the feast of Tabernacles
and predication of Christes
Passion. Mathe. xviij. Mar.
ix. Luke. ix. John. viij.
Capitulo. lxxviii.**

And beyng departed frome
thence. (John) Jesus after that
went about Galile, for he wolde
not walke in Jewry, because the
Jewes soughte to kyll hym. But the
Jewes feast of Tabernacles was at
hande. Then sayde his brethren vnto
him: Get thee hence, and goe into Je-
wry, that thy disciples also may see thy
workes, that thou doest. He that seeketh
to be openly known, doeth nothinge
in secreete, yf thou doe suche thinges,
then shewe thy selfe before the worlde.
For his brethren also beleued not in
hym. Then sayde Jesus: my time is
not yet come, but your tyme is alway
readye. The worlde cannot hate you,
but me it hateth, because I testifie
of it, that the workes of it are euyl. Go
ye vp vnto the feast. I will not goe vp
yet vnto this feast, for my tyme is
not fulfilled. When he hadde sayde
vnto

unto theym, he abode still in Galile.
 (Mathe) While they wer occupied and
 conuersaunt in Galile (Mar) he taught
 hys disciples, and sayde unto theym:
 The sonne of manne shall be deliuered
 into the handes of menne, and they
 shall putte hym to death, and when he
 is putte to deathe, he shall rylse agayne
 the thyrde daye. But they vnderstode
 not that worde, and it was hydden
 from theym, that they perceyued it
 not, and were afrayed to aske hym,
 (Mathe) and they were verye sorre.
 (Iohn.) But a lloone as hys brethren
 were gone vp, then went he vp also vn
 to the feast, not openly, but as it were
 secretly. Then the Jewes sought him
 at the feast, and sayde: Where is he?
 And there was a great rumour of him
 amonge the people. Some sayde: He
 is God. But other sayde: No, he doeth
 but deceaue the people. Howe be it, no
 manne spake frelye of hym for feare
 of the Jewes. But in the myddes of
 the feast, wente Iesus vp into the
 Temple, and taughte. And the Jewes
 marvelled, and sayde: How come he
 the Scriptures, seynge he
 hath not learned it?

M.ii.

Iesus

The seconde booke.

Jesus aunswered them, and sayd: My doctrine is not myne, but his that hath sent me. If any man wyl do hys wyl, he shall knowe whether thys doctrine be of God, or whether I speake of my selfe, he that speaketh of hym selfe, seeketh hys owne prayse, but he that seeketh the prayse of hym that sent hym, the same is true and there is no vnrighteousnesse in hym.

Hath not Moses geuen you the lawe, and none of you kepeth the lawe? Why goe ye aboute to kyll me? The people aunswered, and sayde: Thou hast the Deuyl, who goeth aboute to kyll thee? Jesus aunswered and sayd: one worke haue I done, and ye all maruaile. Moses, gaue you the circumcisiō, not because it commeth of Moses, but of the fathers, yet do ye circumsise a mā vpon the Sabbath, yf a man receaue circumcision vpon the Sabbath, that the law of Moses shoulde not be broken, disdayne ye then at me, because I haue made a man euery whit whole on the Sabbath? Iudge not after the vtter apperaunce, but iudge righteous iudgement. Then sayde some of them of Ierusalem. Is not thys he whome they

they goe aboute to kyll? And beholde,
he speaketh boldelye, and they saye no-
thing vnto him. Do our rulers knowe
in dede that he is very Christ? Now be
it, we knowe whence thys is: But
when Christ comineth, no man shall
know whence he is. Then cried Iesus
in the temple as he taughte, and sayde:
yea, ye know me, and whence I am ye
know. And of my selfe am I not come,
but he that sent me is true, whome ye
knowe not: But I knowe him, for I
am of him, and he hath sent me. Then
soughte they to take hym, but no man
layed handes vpon hym, for his houre
was not yet come. But manye of the
people beleued on hym, and sayde:
when Christ comineth shal he do moe
tokens then this doeth? And it came to
the Pharises eares that the people
murmured suche thynges of hym.
And the Pharises and hye Priestes
sent out seruantes to take hym. The
sayde Iesus vnto them: I am yet a ly-
tle whyle wyth you, and then go I vn-
to hym that hath sent me, and ye shall
seke me, and not fynde me, and where
I am, thither canne ye not comme.
Then sayde the Jewes amonge them

The seconde Booke.

Jesus. Whither wyl he goe, that we
shal not fynde hym? Wyl he go among
the Gentiles that are scattered abroad,
and teache the Gentyles? What ma-
ner of sayinge is thys that he sayeth;
ye shall seeke me and not fynde me,
and where I am thither canne ye not
come? But in the laste daye whyche
was the iusteste solempne daye of the
feaste, Jesus stode vp, cryed, and sayd:
Who so thyrsteth lette hym come to
me and drynke. He that beleueth on
me, as the scripture sayeth, oute of hys
bode shall flowe ryuers of the water
of lyfe. But thus spake he of the spi-
rite, whyche they that beleue on hym,
shoulde receaue: for the holye goste
was not yet there, because Jesus was
not glorified. Manye of the people
nowe when they hearde thys sayinge,
sayde: Thys is a verue Prophete. O-
ther sayde, he is Christe. But some
sayde: Shall Christe come out of Gali-
le? Saveth not the Scripture, that
Christe shal come of the seide of David,
and out of the towne of Bethleem
where David was. Thys was the
dissention amonge the people for hys
sake. Some of theym woulde haue ta-
ken

ken hym, but no manne layed handes
on hym. The seruantes came to the
hye Priestes and Pharises, and they
sayde vnto them. Why haue ye not
brought hym? The seruantes an-
swered. Neuer mā spake as this man
doeth. Then answered them the
Pharises: are ye also deceaued? Doeth
any of the rulers or Pharises beleue
on hym? But the common people, whi-
che knowe not the lawe, are cursed.

Nicodemus sayde vnto them, he that
came vnto him by nyght, whiche was
one of them: Doth our law iudge any
man befoze it heare hym, and knowe
what hath he done? they answered and
sayd vnto hym: Art thou a Galilean also?
search & loke, out of Galile ariseth no
prophet. And so euery mā went home.

Of the woman depzeended in
Aduoutry. John. viii. Ca. lxxiii.

Jesus went vnto mozt Oliuete,
and early in the morning came a-
gayne into the temple, & all the peo-
ple came vnto him. And he satte
downe, & taught the. And the scribes and
the pharises brought vnto him a womā

M. iiii.

taken

The seconde Booke.

Leui. 20. b

taken in Aduoutrye, and sette her there openlye, and sayde vnto hym. Mayster, thys woman was taken in Aduoutrye euen as the dede was a doyng. * Moses in the lawe commaunded vs to stone suche: what sayest thou? Thys they sayed to tempte hym, that they myght haue wherof to accuse hym. But Iesus stouped downe, and wrote wyth hys synger vppon the grounde. Howe whyle they contynued askyng hym, he lyft hym selfe vp, and sayde vnto theym. He that is amonge you wythoute synne, lette hym cast the fyrst stone at her. And he stouped downe agayne, and wrote vppon the grounde. But when they hearde that, they wente oute one after another, the eldest fyrste, and leaste Iesus alone, and the woman standynge before hym. Iesus lyfte hym selfe vp, and when he sawe no manne but the woman, he sayde vnto her: Woman, where are thyne accusers? Hathe no manne condemned thee? She sayde: Lorde, no manne. Iesus sayde: Neither doe I condemne thee. Goe thy waye, and synne no moore,

¶

Of Chrestes wordes in the treasurie. Ioan. viii. Capit. 75.

Then spake Iesus agayne vnto them, and said. I am the lyghte of the worlde. Ioan. He that foloweth me, shal not walke in darknesse, but shal haue the lyghte of lyfe. Then sayde the Pharises vnto hym. Thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and said vnto them. Though I beare recorde of my selfe, yet is my recorde true, for I knowe whence I came, and whether I go, but ye cannot tel whence I came, nor whither I go: ye iudge after the fleshe, I iudge no man, but yf I iudge, my iudgement is true. For I am not alone, but I and the father that hath sente me. * It is wyrtten also in youre lawe, that the testimony of two menne is true. I am one that beare wytnesse of my selfe, and the father that sent me beareth wytnesse of me also. Then said they vnto hym, where is thy father? Iesus answered: ye nother know me, nor yet my father? If ye knewe me, ye shoulde know my father also. These wordes spake Iesus in the Treasurie,

N. b. as

Deu. 17, a
XIX. c.

101 The seconde Booke.

as he taught in the temple. And no mā
toke hym, for his houre was not yet
come.

Of another communicacion of
Christe, for the which they would
haue slayne hym. Ioan. viii. Ca:
pitulo. lxxvi.

Ioan

Then sayde Iesus agayne vnto
them, I go my way, and ye shal
seke me, and shall dye in youre
synnes: whither I go, thither
cannot ye come. Then sayd the Jewes:
wyl he kyll hym selfe then, that he say-
eth, whither I go thither cannot ye
come? And he said vnto the, ye are frō
beneath, I am frō aboue, ye are of this
world, I am not of this worlde. Ther-
fore I haue said vnto you, that ye shall
dye in youre synnes, for yf ye beleue
not that I am he, ye shall dye in youre
synnes. Then sayde they vnto hym,
who arte thou then? And Iesus sayde
vnto them, euen the very same thyng
that I say vnto you. I haue many thinges
to say, and to iudge of you, but he
that sent me is true, and loke what I
haue hearde of hym, that I speake I be-
fore.

fore y^e world, how be it, they vnderstode
not y^e he spake of y^e father. Then sayde
Jesus vnto the. Whā ye haue lift vp an
hye y^e sonne of mā, the shal ye know y^e I
am he, & y^e I do nothing of my selfe, but
as my father hath taught me, euē so I
speake: and he y^e sent me is w^{ith} me. The
father leaueth not me alone, for I do al
way that pleaseth him. Whā he thus
spake many beleued on him. The said
Jesus vnto y^e Jewes, that beleued on
him: yf ye cōtinue in my worde, the are
ye my verye dysciples, and ye shall
knowe the trueth, and the trueth shall
make you free. Then answered they
him, we are Abrahams feede, we were
neuer bonde to any manne: how sayest
thou then, ye shalbe free? Jesus answer
ed them and sayde: Verely, verely I
say vnto you, who so euer doth sinne, is
y^e seruaunt of sinne: As for the seruaunt
he abydeth not in the house for euer,
but the sonne abydeth euer. If the
sonne therefore shall make you free,
then are ye free in dede. I knowe
that ye are Abrahams feede, but ye
seke meanes to kyll me, for my worde
taketh not amenge you. I speake that
which I haue sene of my father, and
ye

The seconde Booke.

ye do that ye haue sene of your father.
They answered and sayd vnto hym:
Abraham is our father. Iesus sayde
vnto them, yf ye were Abrahams chil-
dren, ye woulde do the dedes of Abra-
ham: But nowe ye go about to kyl me,
a man that haue tolde you the trueth,
whyche I haue hearde of God, thys
dyd not Abraham, ye do the dedes of
poure father. Then sayde they vnto
hym, we are not borne of fornication,
we haue one father euen God. Iesus
sayde vnto them, yf God were your fa-
ther, then woulde ye loue me, for I am
proceaded foozthe, and come fro God,
for I am not come of my selfe, but he
hath sent me. Why knowe ye not then
my speache: euen because ye cannot as-
byde the hearynge of my worde, ye are
of the father the deuyl, and after the lus-
tes of poure father wyll ye do. The
same was a murtherer from the be-
gynninge, and abode not in the trueth,
for the trueth is not in hym, whan he
speaketh a lye, then speaketh he of hys
owne: for he is a lyar, and a father of
the same, but because I say the trueth,
ye beleue me not. He that is of God,
heareth the worde of God, ye therefore
do

to not heare it, because ye are not of
God. Whiche of you can rebuke me of
any synne? yf I saye the trueth, why do
ye not beleue me? Then answered the
Jewes, and sayde vnto hym. Saye we
not right that thou art a Samaritane,
and haste the deuyl? Iesus aunswered,
I haue no deuyl, but I honoure my
father, and ye haue dyshonoured me.
I seke not mine owne praise, but there
is one that seketh it, and iudgeth. Cle-
rely, verely I say vnto you, yf any man
kepe my worde, he shall neuer se death.
Then sayde the Jewes vnto him, now
knowe we that thou haste the deuell,
Abraham is dead and the Prophetes,
and thou sayest, yf any man kepe my
worde, he shal neuer taste of death. Art
thou greater then our father Abraham
whych is deade? and the Prophetes
are deade, whome makest thou thy
selfe? Iesus answered, yf I prayse my
selfe, then is my prayse nothyng. But
it is my father that prayseth me, which
ye say is your God, and ye know hym
not, but I know hym. And yf I should
say I knowe him not, I should be a ly-
ar, lyke vnto you: But I know hym,
and kepe his word. Abraham your fa-
ther

The seconde Booke.

ther was glad, that he shoulde see my
daye, and he saw it, and reioyced. The
said y^e Jewes vnto hym. Thou art not
yet fyftie yere olde, and hast thou sene
Abraham? Iesus said vnto them: vere-
ly, verely I say vnto you, or cuer Abra-
ham was I am. Then toke they vp
stones to cast at him, but Iesus hid him
selfe, and went out of the temple.

Of hym that was borne blinde
Ioan. ix. Capi. lxxvii.

Ioan **A**nd Iesus passed by, and saue a
man that was borne blynde, and
his disciples asked him, and sayd:
Master, who hath sinned: this, or
his elders, that he was borne blynde?
Iesus answered, nother hath this syn-
ned, nor his elders, but y^e the workes of
God shuld be shewed on him. I muste
worke the workes of him y^e hath sente
me, while it is day, y^e night cometh whā
no man can worke. As lōge as I am in
y^e world. I am y^e light of y^e world, whā
he had thus said, he spat on y^e grounde
and made clay of y^e spatle, & rubbed the
claye on the eyes of the blynde, & sayde
vnto him: go thy waye to y^e pole of Si-
loe,

loe which is interpreted, sent, & walthe thee. Then went he his way, & washed him, & came seynge. The neighbours, and they y had sene him before, howe y he was a begger, sayde: Is not this he that sat & begged? Some said it is he, other sayde, he is lyke him, but he hym selfe said. I am euē he. Then said they vnto him. How are thine eyes opened? he said, the man y is called Jesus made clay, & annoynted myne eyes, & sayde, go thy way to y pole of Siloe, & walthe thee, I wēt my way & washed me, & receaued my sight. The said they vnto hi: where is he? he said: I cannot tel. The brought they him to y Pharises y was blinde. It was y Sabboth whā Jesus made y clay, & opened his eyes. The agayne y Pharises asked hym, howe he had receaued his sight. He sayde vnto the, he put clay vpon mine eyes, & I washed me, & now I see. The said some of y Pharises. This man is not of God, seynge he kepeth not y Sabboth. But y other said how cā a synful mā do such tokens? and there was a strife amonge them. They said agayne to the blynde, what saiest thou of him, y hath opened thyne eyes? he said he is a Prophete.

The

The seconde Booke.

The Jewes beleued not hym, that he was blinde, and had receaued his sight tyll they called the elders of hym that had receaued hys syghte. And they asked the, and sayd: Is this your sonne, whome ye say was borne blynde? how doth he now se the? hys father and mother answered the, & sayd. We knowe y this is oure sonne, & that he was borne blynde: but how he now seeth, we can not tell, or who hath opened his eyes, can we not tel, he is olde ynough, aske him, let hym speake for him selfe. This sayde hys elders, because they feared the Jewes: for the Jewes had conspired already, that yf any manne dyd cofesse that he was Christ, the same should be ercommunicate, therefore sayd hys elders, he is olde ynoughe, aske hym. Then called they the manne agayne that was blynde, and sayde vnto hym: geue God the prayse, we knowe that this manne is a synner. He aunswered and sayd: whether he be a sinner or no, I can not tell, one thyng am I sure of, that I was blynde, and now I se. Then sayde they vnto hym agayne, what did he vnto thee? Howe opened he thyne eyes: he aunswered them: I tolde you
right

eyght now, hearde ye it not: what, wyl
ye heare it agayne: wyl ye also be his
discyples? Then rated they hym, and
sayd: be thou his disciple, we are Mo-
ses disciples, we are sure y God spake
with Moses: As for this felowe we
know not whence he is. The man an-
swered, and sayd vnto them: This is a
merueylous thyng, that ye wotte not
whence he is, and he hath opened mine
eyes. For we knowe that God heareth
no sinners, but yf a man be a worship-
per of God, and doeth hys wyl, hym
heareth he. Sence the worlde beganne
was it not heard, that any manne ope-
ned the eyes of one y was borne blind.
Yf thys mā were not of God, he could
haue done nothyng. They answered,
and sayd vnto him. Thou arte al toge-
ther borne in synne, & teachest thou vs?
And they thrust him out. Iesus heard
that they had thrust him out, and whe
he had founde hym, he sayde vnto him:
Beleuest thou on the sonne of God?
He answered and sayd: Lorde, who is
he, that I might beleue on him? Iesus
sayd vnto him: Thou haste sene him, &
he it is that talketh with thee, he sayd:
Lord I beleue, & he worshipped hym.

D.f.

And

The seconde Booke.

And Iesus sayd: I am come to iudgement into thys worlde y they whiche see not, might see: And that they which see, myghte be made blynde. And some of the Pharises that were with hym, heard this, and sayd vnto him: Are we then blynde also? Iesus sayd vnto the: If ye were blynde ye shoulde haue no synne, but nowe that ye saye: we see, therfore your synne remaineth.

Of Christes Sermon, I am the good shepherde. Joh. x. ca. 87.

John.

A Crely, verelye, I say vnto you: he y entreth not in at the doore into y shepfold, but climmeth vpp some other way, y same is a thefe & a murderer. But he y goeth in at the doore, is the shepherde of y shepe: To hym the Porter openeth, and the shepe heare his voyce, & he called bys owne shepe by name, and ledeth them out. And when he hathe sent forth bys owne shepe, he goeth before them, and the shepe folow him, for they know his voyce. As for a straunger they folowe hym not, but flye from hym. For they knowe not the voyce of a straunger,

Thys

This prouerbe spake Iesus vnto the: but they vnderstod not what it is was, that he sayde vnto theym. Then sayde Iesus vnto theym agayne: Clere lye, verely, I say vnto you: I am the doze of the shepe. All they that are comme befoze me, are theues and murthers. But the shepe herkened not vnto theym. I am the dooze, yf anye manne entre in by me, he shali be saued, and shall go in and out, and finde pasture. A these commeth not but for to steale, kyl, and destroye. I am come that they myghte haue lyfe, and haue it in tooze abundantlye. * I am a good shepherde, a good shepherde geueth his lyfe for the shepe. But an hired seruaunt, which is not y shepherd, nother are the shepe hys owne, seyth the wolfe comynge, and leaueth the shepe & flieth: and the wolfe catcheth and scattereth the shepe: but y hired seruaunt flieth, because he is an hired seruaunt, & careth not for the shepe. I am a good shepherd & knowe myne, & am knowne of myne. Euen as my father knoweth me, & I knowe y father. And I geue my life for my shepe: & I haue yet other shepe, whiche are not of this

Esay. 40. c.
Eze. 34. 37f

The seconde Booke.

these same must I bring also, and they shall heare my voyce, and there shalbe one docke, and one shepherd. Therfore doeth my father loue me, because I leaue my lyfe, that I maye take it a gayne. No man taketh it fro me, but I leaue it of my selfe. I haue power to leaue it, and haue power to take it a gayne: This commaundement haue I receyued of my father. The was there discention among the Jewes for these sayinges. Many of them sayd: he hath the deuyl, and is madde, why heare ye hym: other sayd. These be not wordes of one that is possessed, can the deuyl open the eyes of the blynde?

¶ Of the dedication. John. x. Capitulo. lxxix.

John.
2. Mac. 4 f

It was the dedication of the temple at Ierusalem, [The fyftene daye of December,] and it was winter, & Iesus walcked in Salomons porche. Then came y^e Jewes rounde aboute hym, and sayde vnto him: howe longe dost thou make vs doubt: If thou be Christe tell vs playnely

playnelye. Iesus aunswered theym. I tolde you, and ye beleue not, the workes y I do in my fathers name, beare witnesse of me. But ye beleue not, because ye are not of my shepe, as I said vnto you. My shepe heare my voyce, and I knowe theym, and they knowe me, and I geue them euerlastyng life, and they shall neuer peryshe, and no man shall plucke them out of my hand. My father whiche gaue theym me, is greater then all, and no manne is able to plucke theym out of my fathers hande. I and the father are one. Then the Iewes tooke vp stones agayne to stone hym. Iesus aunswered theym. Manye good workes haue I shewed you frome my father, for the whiche of theym stone ye me? The Iewes aunswered hym, and sayde: For the good worke sake we stone thee not, but for y blasphemye, and because that thou beinge a man, makest thy selfe God. Iesus aunswered them: Is it not wrytten in your law, y I haue said: ye are Goddes? For he call them goddes, vnto who the worde of God came: and the scripture canne not be broken: Saye ye then vnto hym whome the father hath

Psal. 81. a.

D. iiii. sanctified,

The seconde Booke.

sanctified, and sent in the worlde, thou blasphemest God, because I sayde, I am the sonne of God, If I do not the woꝝkes of my father, beleue me not, but yf I do the, then (yf ye beleue not me) yet beleue the woꝝkes, that ye may knowe and beleue, that the father is in me, and I in the father. They went aboute agayne to take hym, but he escaped oute of their handes, and went awaye agayne beyonde Iordane, into the place where Iohn hadde baptised before, and there he abode. And many came to hym, and sayde: Iohn dyd no tokens, but al that Iohn spake of thys mā is true. And many beleued in him.

Of the reprehencion of the Jewes tradition. Mathew. xv.
Mark. vii. Capitulo. lxxx.

Math. **T**hen came vnto hym the Scribes and Pharises from Ierusalem. (mark) And when they saw certayne of hys disciples eate bread with commune (that is with unwashen handes) they complayned. For the Pharises and all the Jewes eate not, excepte they washe their handes oftymes

The seconde Booke. Fol. 100.

ostynnes, obseruyng the tradicions
of the Elders. And when they comme
from the market, they eate not except
they walsh. And manye other thinges
there be, whiche they haue taken vpon
them to obserue, as the washyng
of cuppes, and cruses, and brassen ves-
sels, and tables. Then the Pharises
and scribes asked him, (math) sayinge:
why do thy disciples transgresse, (mar)
and walke not after the tradicions of y
elders, (Math) for they wash not their
handes when they eate breade, (Mark)
but eate breade wyth vnwashen han-
des, (Mathe) he aunswered, and sayde
vnto theym: why doe ye transgresse
the commaundement of God, because
of youre owne tradicions? (Marke)
Leaue the commaundement of
God, kepe the tradicions of menne,
as washyng of cruses and cuppes,
and manye suche thynges doe ye. And
he sayde vnto theym: Howe goodlye
haue ye cast asyde the commaundement
of G D D, to mayntayne youre
owne tradicions? (Mat) For God said:
(Marke) and Moyses, honour father
and mother. Who so cursed father
and mother shal dye the death. But ye
D. iiii saye:

Exod. 20. c
Deute. 5. b

The seconde booke.

Leui.20.b
Prou.20.c

Esay.19.d

say: A man shal saye to father and mother **C**orban, that is the thinge that I shoulde heipe thee withall, (**Mathe**) is geuen to **G**od. **N**or shall not honour hys father or mother, (**mark**) and thus ye suffre hym no moore to doe oughte for hys father or hys mother, and make **G**oddes worde of none effecte, thowowe your owne tradicions that ye haue sette bp: and many such thynges doe ye. (**Math**) **T**he **P**porrites, ful well hath **E**say prophecied of you, sayinge: * **T**hys people draweth nye vnto me with their mouthe, and honoureth me wyth theyr lippes, howe be it, theyr hearte is farre frome me, (**Mar**) but in vayne, (**math**) and with out a cause doe they serue me, teachynge the doctrine and the cōmaūdementes of men. And he called the people to hym, and sayde: (**Mar**) **L**isten to me ye all, and vnderstande me. (**Mathe**) **T**hat whyche goeth into the monthe, defyleth not the man, (**Mark**) there is nothinge with out a manne that entreth into him, that canne defyle hym, but that goeth oute of hym that it is that maketh the manne vncleane. **I**f any manne haue eares to heare, lette hym heare.

And

And whan he came from the people in
to the house, (Mat.) his disciples came
vnto him, (Marke) and axed him of this
parable, (Math.) and sayde vnto hym:
knowest thou that the Pharises were
offended, whan they hearde this say-
inge? He answered and sayde, al pla-
tes whiche my heauenly father hath
not planted, shall he plucke vp by the
rootes. Let them go, they are the blind
leaders of the blynde. Whan one blinde
leadeth another, they fall bothe in the
diche. Then answered Peter and said
vnto him, declare vnto vs this parable.
And Iesus said vnto them, are ye then
without vnderstanding? (Mar.) Are ye
then so vnwysse? perceaue ye not yet
that (Math.) whatsoeuer goeth in at the
mouthe, (Marke) cannot defile hym: for
it entreth not into his hearte, but into
the bely, and goeth out into the draughte
that pourgeth all meates. And he sayd:
for why, (mat.) the thinges that procede
out of the mouthe, come from the heart,
and they defyle the manne, (Marke.)
for from wythin, oute of the hearte of
manne procede euell thoughtes, mur-
ther, adulterye, whoredome, thefte,
false witnesse, blasphemie, (Math. coue-

The seconde Booke.

leousnesse, wickednes, decreate, vnclennes, a wycked eye, pryde, folyshnesse, al these thinges procede from within, and defyle the man. (mathe) These are the thinges that defyle a man. But to eate with vnwaschen handes, defyleth not a man.

Of the woman of Chanane.
Mat. xv. mar. vii. Capi. lxxxi.

Mathe. **A**nd Iesus went out from thence, and departed into the coastes of Tyre & Sidō (Marke) and entred into a house, & woulde let no man know of it, and yet could he not be hid. (Mathe. v.) And beholde a woman of Chanane, an heythen woman of Syrophenices, whose daughter had a foule spyrite, (Mat.) wente oute of the same coastes (marke) entred in, (mat.) and cried, sayinge vnto hym. O lord & sonne of Dauid, haue mercye vpon me, my daughter is soze vered wyth a deuell. And he answered her neuer a woorde. Then came hys discyples vnto hym, and besoughte hym, sayinge: Sende her awaye, for she cryeth after vs. But he answered and said, I am not sent,

sent, but vnto the losse thepe of the
house of Israel. Notwithstandynge
she came and fell downe before hym,
(Mar.) she was an heythen woman of
Sirophenices, and she besoughte hym,
that he woulde dzyue oute the deuyl
from her doughter, (Math.) sayinge:
Lorde helpe me. He answered & sayde.
(Mar.) Let the chyldren be fed fyrste,
(Math.) it is not good to take the chyl-
drens breade, and to caste it vnto the
dogges. It is trueth Lorde sayde she,
neuerthelesse the welpes eate of the
crommes, that fall from their Lordes
table, (Mar.) and eate of the crommes
vnder the chyldrens table. (Math.) Then
answered Iesus, and sayde vnto her:
O woman, greate is thy faythe, be it
vnto thee, as thou desyrest, (Marke) be-
cause of this sayinge: go thy waye, the
deuyl is departed out of thy dought-
ter, (Math.) and her doughter
was made whole, at the same
houre. (Marke) And she
went vnto her house,
and founde that
the deuyl was
departed, and her doughter
lyenge on the bed.

Of

The seconde Booke.

Of a deafe and a dumme man
whyche was healed, and of ma-
ny other. Math. xiii. Marke.
vii. Capitulo. lxxii.

Math. **A**nd when he wente oute agayne
from the coastes of Tyre, and
Sidon, he came vnto the sea of
Galile, thorowe the mydde of the
coastes of þe cities. And they brought
vnto him one that was deafe & dome,
and they prayde him that he would lay
his hande vpon hym. And he toke him
asyde from the people, and put his fon-
gers in his eares, and byd spyt, & tou-
ched hys tonge, and loked vp vnto hea-
uen, syghed, and sayde vnto hym: E-
phata, þ is, be opened. And immediat-
ly hys eares were opened, and þ bonde
of hys tounge was loosed, & he spake
ryght. And he charged them, that they
shoulde tell no man. But the more he
forbad them, the more they publyshed
it, and magnayled oute of measure, and
sayde: He had done all thynges well.
The deafe hath he made to heare, and
the domme to speake. And ascendynge
vp into a mountayne, he sat downe
there:

there: And there came vnto hym much people, haupnge wpth them, lame, blynde, domine, crepell, and other many, and cast them downe at Iesus fete. And he healed them. In so muche, that the people wondred, to se the domine speake, the crepell whole, & halte to go, and the blynde to ses. And they prayled God of Israel.

**¶ The fourthe parte con-
tayneinge those thynges which
Iesus dyd and sayde in the thre
and thyrtye yere of
hys age.**

**¶ Of the seconde refectiō of
the people wpth seuen loues.
Math. xv. Marke. viii. Capi.
lxxiii.**

At the same tyme whā there was Math.
much people there, and had no
thyng to eate: Iesus called hys
dyscyples and said vnto them. I haue
compassion vpon the people: for they
haue tarped with me nowe thre dayes,
(Math.)

The seconde Booke.

(Mat.) and they continue with me, and haue nothyng to eate, and I wyll not let them departe fastyng, lest th. y peryshe in the waye, (Marke) for some of them were come from farre. And hys disciples answered hym. Wher shuld we get breade here in the wyldernesse to satysfye them? (Mathe) Whence shoulde we get so muche breade in the wyldernesse that w. myght satysfye so muche people? (Marke) And he ased them, howe many loaues haue ye? They sayde, seuen, and a few lytle fyshes. (Mar) And he commaunded h. people to lye downe vpon the grounde. And he toke the seuen loaues, & gaue thanks, and brake them, and gaue the vnto his disciples to set them before the people, (Mathe.) and they gaue them vnto the people. And they all dyd eate, and were suffised. (Mar.) And toke vp seuen baskettes ful of the broke meate that was lefte. And they that dyd eate were vpon a foure thousande, (Mathe.) besyde wemen & chylde: (Mark) And he sent the away. (Mat.) And whan he had sent h. people away, he toet into a shyp with his disciples, and came into h. parties of Magdala, (mark) and came into the

the coastes of Dalmanutha.

Of the Jewes askinge againe
a sygne from heauen. And of the
auoydpyng of the Pharises leue.
Math. xvi. mar. viii. Capi. 84.

Then came the Pharises and Math.
Saducees vnto hym, and tempted
him, requirynge hym to shewe
them a sygne from heauen, but
he answered and said. At euen ye saye.
It wyl be fayre wether, for the skye is
red: and in the mornynge ye saye. It
wyl be foule wether to daye: for the
skye is reade and glometh. O ye hy-
pocrites, ye can discerne the fashon of
the skye, can ye not then discerne the
tokens of these times also? (Marke) And
he syghed in his spirit, and sayde: woe hy-
doth this generaciō like a token. (Mat)
This euil and aduouterous generaci-
on seeketh a token, (Mar.) Merely I say
vnto you, there shal no sygne be geuen
vnto this generacion. (Mat) But the
sygne and toke of the prophete Jonas. Jonas. ii. 2
So he left them, (Marke) and went into
the shyppe, and passed ouer. Math.

And

The seconde Booke.

And whan his dyscyples were come to the other syde of the sea, they had for-
gottē to take bread with them, (Marke)
and they had nomore wyth them in the
shyppe but one loafe. And he cōmaun-
ded them, and sayde: (Mat.) Take hede
and beware of the leuen of the Pharise-
ses, and of the Saduces, (Marke) and of
the leuen of Herode. (Mach.) Then
thoughte they them selues, sayinge: we
haue taken no bꝛade with vs. (Marke)
Whan Iesus vnderstode that, he sayde
vnto them. (Mach.) O ye of lytle faith:
why are ye troubled in poure myndes,
because ye haue taken no bꝛade wyth
you. (Mark:) Are ye yet without know-
ledge, and vnderstandynge? Haue ye
yet a blynded hearte in you? Haue ye
eyes and se not? Haue ye eares & heare
not? And remember ye not y I bꝛake
fyue loues amonge fyue thousande,
howe manye baskettes full of broken
meate toke ye thē vp? They sayde. xii.
And whan I bꝛake the seuen amonge
the foure thousande, how many basket-
tes full of broken meate toke ye then
vp? They sayde seuen. And he said vnto
them, why are ye then wythout vnder-
standynge? (Mat.) For I spake not to
you

you of breade whan I sayde, beware
of the leuen of the Pharises, and of the
Saduces. Then understode they howe
that he had not them beware of the le-
uen of breade, but of the doctrine of the
Pharises, and of the Saduces.

Of a blynde man healed at
Bethsaida. Mar. viii. Cap. 85.

And he came to Bethsaida: and
they broughte one blynde vnto Mark.
hym, and prayed hym to touche
hym. And he tooke the blynde by
the hande, and led hym out of the towne,
and spatte in hys eyes, and layde hys
handes vpon hym, and aied hym, whe-
ther he sawe oughte. And he looked vp
and sayde, I se men goynge, as yf I
sawe trees. After this he laide his han-
des vpon his eyes agayne, and made
hym to see, and he was restozed again,
and sawe all clearly. And he sente
hym home, and sayde: yf thou go into
the towne, tell it vnto no manne. And
Jesus wente oute and his dysciples in
to the townes.

Of Peters confession of the
true

The seconde Booke.

true saythe. Mat. xvi. Mar. viii.
Luke. ix. Cap. lxxxvi.

Math. **T**he came Iesus into the coastes
of the cytye Cesarea Philippi.
(Luke) And it fortuned whan he
was alone at his praier, and his
disciples wyth hym, (mark) in the way.
(math) He asked his disciples, and said:
whome do men saye that the sonne of
man is? (Mar) They answered, saying:
(Math.) Some say thou art John y bap-
tyst. Some that thou art Elias. Some
that y art Hieremias, (mar.) some that
thou art one of the Prophetes. (Luke)
Some, that one of the olde Prophetes
is rysen againe. (Math.) Then sayde
Iesus vnto them. But whome saye ye
that I am? The answered Peter, and
said vnto him. Thou art Christ, y sonne
of the lyuynge God. And Iesus answer-
ed & said vnto him. Blessed art y Si-
mon y sonne of Jonas, for flesh & bloude
hath not opened y vnto thee, but my fa-
ther that is in heauē. And I say to thee,
thou arte Peter, and vpon this rocke
wyl I buylde my churche, and the ga-
tes of hel shal not preuaile agaynste it:
and the keyes of heauen wyl I geue
vnto

unto thee. And what so euer thou shal.
 bynde vpon earthe, shalbe bounde also
 in heauen. And what soeuer thou shal
 louse vpon earthe, shalbe loused also
 in heauen. (Luk) And he charged them,
 (Marke) and threatened them, (Math.)
 and commaunded his disciples y they
 shoulde tell no man, that he was Iesus
 Christ. From that tyme forth beganne
 Iesus to shewe vnto his dysciples,
 how that he muste go to Ierusalem,
 and suffer many thynges of the elders,
 and of hye priestes, & of the Scribes,
 and be put to death, & rylse agayne the
 thirde daye. (Marke) And that woorde
 he spake openlye. (Math.) But Peter
 tooke hym asyde, and beganne to re-
 buke hym, sayinge: Forde fauoure
 thy selfe, let not thys happē vnto thee.
 (Marke) But he turned hym aboute,
 and loked vpon his dysciples, and re-
 proued Peter, and sayde: (Math) Go
 after me thou Sathan, y hindreste me,
 for thou fauourest not the thynges that
 be of God, but of men.

¶ Of bearynge the crosse after
 Christ. Mathe. xvi. Mark. viii.
 Luke. ix. Capi. lxxvii.

The seconde booke.

Marke.

And he called vnto hym & people,
wyth his dysciples, and said vnto
them. (Mat.) If any manne wyll
folowe me, let hym forsake hym
selfe, and take vp his crosse, and folowe
me. For who so wyll saue hys lyfe, shal
lose it, but whoso loseth hys lyfe for my
sake, (Marke) and the gospels, the same
shal saue it, (Math.) and shal synde it.
(Marke) What helpeth it a mā though
he wanne the whole worlde, & yet toke
harne in hys soule? (Luke.) And loseth
hym selfe, or runneth in dammage of
hym selfe? (Math.) Or what canne a
man geue to redeme hys soule with al?
For the sonne of manne shal come in the
glozve of hys father wyth hys angels,
and then shal he rewarde euery one
accozdyng to hys dedes. (Mar.) Who
so euer confesseth me, and my wordes:
amonge this aduouterous and synfull
generacion, and the sonne of man shal
confesse hym, whan he cometh in the
glozve of hys father with his aungels.
(Luk.) Who so is ashamed of me, and
of my sayinges, of hym shal the sonne
of man also be ashamed, whan he com-
meth in hys glozve, and in the glozve of
hys father, and of the holpe aungels.

Marke

(Marke). He sayde vnto them: verely I say vnto you. (Mat.) There stande here some, whiche shall not taste of deathe, tyll they see the sonne of manne come in hys kyngedome.

Of the Lordes transfiguration,
mat. 17. Mar. 9. Luk. 9. Cap. 88.

And it fortuneth, (Mat.) that after fyre dayes, (Luk) that eyght daies after these wordes. (Math.) Iesus tooke Peter, James, and John his brother, and broughte them vp into an hye mountayne out of the waye, (Marke) alone (Luk) for to praye, (math.) and was transfigured before them. (Luk) And as he prayed, the shape of hys countenance was chaunged after another fashon, (Math.) and hys face shone as the sunne, and his clothes wer as whyte, as the lyghte, or snowe, (Mark) as white as no fuller can make vpon earthe, (Luke) And beholde two menne, (Math) appeared vnto them, Moses & Elias, and they talked wth him (Luke) and were sene in maiestie, and spake of hys departige, which he shuld fulfyl at Ierusalem. As for Peter, and they

Luke.

The seconde Booke.

they that were wyth hym, they were full of slepe, but whā they awoke, they sawe hys glozy, and the two men that rode with him. And it chaunced whan they departed from him, Peter sayde vnto Iesus: Master, here is good bygge for vs, yf thou wylte let vs make thye tabernacles, one for thee, one for Moses, and one for Elias, (marke) for he knewe not what he sayde. For they were very fearfull. (Mat.) whyle he yet spake, behold a bryght cloude overshadowed them, (Luke) and they were afrayde whan the cloude covered the. (Mathe.) And lo, there came a voyce oute of the cloude, sayinge: This is my deare sonne, in whome I delyte, heare hym. Whan the dyscyples hearde that, they fell vpon thir faces, and were sore afrayed. But Iesus came and touched them, and said. Arise, & be not afrayed. (Luke) And whyle this voyce came to passe, (Mathe.) they looked vp, (Marke) they looked aboute them, and sawe no man moze but Iesus onely with them, (Luk) they founde Iesus alone. (Mat.) And whan they came downe from the mountayne, Iesus charged them, and sayde. Tell no man of this vylson, tyl
the

the sonne of man be risen againe from
the deade. (Mar.) And they kept that
saying by them, and aied one another,
what is that rysynge agayne fro the
deade? (Luke) And they kepte it close
and tolde no man in those dayes of the
thynges whiche they had sene. (math.)
And hys dysciples aied him, and sayd:
why saye the Scribes then, (Marke)
and the Pharises, that Elias muste
fyyste come? He answered, and said vnto
the. (mathe.) Elias shal fyyste come
in dede. (Marke) And whan he is come,
he shal fyyste restore all thynges to
ryght agayne. And as it is wrytten, of
the sonne of man, he shal suffer manye
thynges, and be despyled. (Mathe) But
I say vnto you, Elias is come already,
and they knew him not, but they haue
done vnto hym, what they woulde,
(Marke) as it is wrytten of him. (Math)
Euen so shal also the sonne of man suffer
of the. Then perceaued hys dysciples,
h he spake vnto the of John h Baptist.
Of the domme and lunatike spi-
rite, whō Christes disciples could
not heale. Math. xviij. Mar. ix.
Luke. ix. Cap. lxxxix.

Mala. 3. b.

Esay. 53. 2

D. iiii. And

The seconde Booke.

Luke.

And it chaunced on the nexte daye after, whan they came doune fro the mounte, (Marke) he came to his discypples, and saw much people aboute them, and the Scribes dysputynge wth them. And as soone as the people sawe Iesus, they were astonyed, and afrayed. (Mathe) And whan he was come to the people, (Mark) they ranne vnto hym, and saluted him. And he asked the Scribes, what dyspute you with them? (Luk) And behold a manne, (Mark) aunswerynge, (Luk) among the people, (math.) came and kneled vnto hym, (Luke) cryed oute, and sayde. Master, I haue brought vnto the my sonne, whiche hathe a vnmee spirite, and when so ever he taketh hym, he teareth him, and he someth, and gnatheth with the teth, and pyneth away. (Math) Lord haue mercy vpon my sonne, for he is lunatyke, and soze bered: He falleth oft tymes in the fyre, and ofte into the water. (Luk) He is myne onely sonne, beholde the spyrite taketh hym, and sodenly he cryeth, and he teareth hym that he someth, and wth payne departeth from hym whan he hath rent him. And I offered hym to thy discypples. (Mar)

(Marke) I besoughte them, (Luk) to
 caste hym oute, (Mat) and they coulde
 not. And Iesus answered and said, **Th**
 thou saythelesse and frowarde genera-
 tion, (Luk) vnfaithfull. (Mathe) **H**ow
 longe shall I be wth you? **H**ow longe
 shall I suffer you? **B**rynge hym hither
 to me, (Marke) and they broug h hym,
 (Luk) and whan he came to him, (Mar)
 and had sene hym. **B**y and by the spy-
 rite troubled hym, (Luk) the deucl rent
 hym, and tare hym, (Marke) and fel vp
 on the earthe, and waltred, and somed:
 And he asked his father. **H**ow longe is
 it sence this happened vnto hym? **H**e
 sayde: **O**f a chylde, and oft times hath
 he caste hym into the fyre, and water
 to destroye hym. **B**ut yf thou canste do
 any thyng, haue merce vpon vs, and
 helpe vs. Iesus sayd vnto hym, yf thou
 couldest beleue. **A**ll thynges are possy-
 ble vnto hym that beleueth. And im-
 mediately the father of the chylde cryed
 wth teares, and sayd: **L**ord, I beleue,
Helpe thou myne vnbelefe. **N**owe
 whan Iesus saw that the people came
 vnto him. **H**e threated the foule spy-
 rite, (Math) and rebuked hym, (Marke)
 sayinge: **T**hou domine and deafe spy-
 rite,

The seconde Booke.

rite. I charge thee departe out of hym,
and enter nomore into hym. And he
cryed, and rente hym soze, (Math) and
the deuyl went out of him, (Marke) And
he was as though he had bene deade,
insomuche that many sayd: he is dead.
But Iesus takynge him by the hande,
set hym vp, and he arose, (Mat) and the
chylde was healed euē the same houre,
& delyuered him to hys father agayne.
And they were all amased at þe mighty
power of God. And whyle they won-
dered euery one at all thynges whiche
he dyd, he sayde vnto his dysciples: Com-
prehende these sayinges in your hear-
tes, for the sonne of man must be dely-
uered into the handes of men. (Marke)
And when he came hoine, his disciples
(Math) came secretly, and sayde: why
coude not we heale hym? And Iesus
sayde vnto them, because of youre vn-
belefe. For I say verely vnto you, yf ye
haue faith as a grayne of muster se-
de, ye maye say vnto this mountayne, re-
moue hence to yonder place, and he
shall remoue, nother shall any thyng
be impossible vnto you. (Marke) This
kynde can go oute by no meanes, but
by prayer and fastynge.

Of

Of the Disciples Desyrynge
theyr saythe to be increased.
Luke. xvii. Capi. xc.

And the apostles sayde vnto the Luke.
Lorde. Increase our saythe. The
Lorde sayde, yf ye haue saythe as
a grayne of mulker sede, and saye
vnto this molbery tree, plucke thy selfe
vp by the rootes, and plante thy selfe in
the sea, it shalbe obediente vnto you?
Whiche of you is it, that hathe a ser-
uaunte whiche ploweth or fedeth the
cattel whan he cometh home fro the
felde, that wyl saye vnto hym: Go
quickely, and lye downe to meate? Is
it not thus that he sayeth vnto hym,
make readye that I maye suppe:
gyde vp thy selfe, and serue me tyll
I haue eaten and dröken, afterwarde
shalte thou eate and drynke also.
Thanketh he the same seruaunte, be-
cause he dyd that was commaunded
hym? I trowe not. So lykelwyse ye,
whan ye haue done all that is com-
maunded you, saye we are vnprofyta-
ble seruauntes, we haue done that we
were bounde to do.

Of

The seconde Booke.

Of the paymente of Didragma,
Mat. xvii. Capi. xci.

Math. **A**nd when they were come to Capernaum, they that receaued the trybute money, came to Peter, and sayde: Dothe youre master paye trybute? He sayde yea. And whan he was come home. Iesus preuented hym, and sayde. What thynkest thou Simon. Of whome do the kynges of the earth take toll or tribute? of theyr children, or of straungers? Then spake Peter, vnto hym, of straungers. Iesus sayde vnto hym. Then are y children free. Neuerthelesse, lest we offende them, go thy waye to the sea, and caste thy angle, and take the fysh that fyrsste commeth vp, and whan thou haste opened hys mouthe, thou shalte fynde a pece of twentye pence, take that and geue it them for me and thes.

Of the dyscyples contencion whyche of them shoulde be greatest. Mat. xviii. Mark. 9. Luke. ix. Capi. xcii.

At the same tyme, (Luke) there came a thoughte amonge them whyche of them should be the greatest. But whan Iesus saw the thoughtes of their heartes. (Mark) And whan he was come home, he asked the. what dysputed ye amonge youre selues by the way? But they helde their tungen: for they had dysputed by the way amonge them selues, whyche of them shoulde be the greatest. (Math) The disciples came vnto Iesus, and sayd, who is the greatest in the kyngedome of heauen? (Mar.) And he sat downe, and called the twelue, and sayd vnto them. If any man wyl be the fyrste, the same shalbe the laste of all, and the seruaunt of all. (Mathe) And Iesus called a childe vnto hym, and set him by him in the midst amonge them, (Marke.) and toke hym in hys armes, and sayde to them. (Mat.) verely I say vnto you, except ye turne and become as chyl dren, ye shall not entre into the kyngdom of heauen. And who soeuer therefore humbleth hym selfe as this chylde, the same is the greatest in the kyngedome of heauen. And who so receaueth suche a chylde in my name, receaueth me. (Marke) And who
soeuer

The seconde Booke.

forer receaueth me, receaueth not me;
but hym that hathe sente me. (Luke)
For who so is leaste amonge you, the
same is greatest. (Math.) But who so
offendeth one of these lytle ones which
beleue in me, it wer better for him, that
a mylstone were hanged aboute hys
neck, and he drowned in the depthe of
the sea. Wo vnto the world, because of
flaunders, yet there muste flaunders
come, but wo vnto that man, by whom
flaunder commeth. But yf (Marke) thy
hande offende thee, cut hym of, (Mathe.)
and caste him from thee. (Mar.) Better
it is for thee, to enter into lyfe, without
a hande, and lame, then haupnge two
handes to go into hell, (Math.) euerlas-
syngge fyre, (mark.e) and vnquensable,
where their worme dyeth not; and
theyr fyre goeth not oute. If thy foote
offende thee, cut hym of. Better it is
for thee, to enter into lyfe crepell, then
haupnge two fete to be caste into hell,
in the fyre euerlastyngge, where their
worme dyeth not, and their fyre go-
eth not oute. If thine eye offende thee,
plucke hym oute, (Math) and caste hym
from thee. (Marke) Better it is for thee
to enter into the kyngedome of God
wyth

wyth one eye, then haupinge two eyes,
to be caste into the fyre of hell, where
theyr worme dyeth not, and theyr fyr
er goeth not oute, for euery man must
be salted wyth fyr, and euery offering
shalbe seasoned with salte. Salte is
good, but yf the salte be vnsauerye,
where with shal it be salted? Haue
salte in you, and peace amonge your
selues. (Mat.) Take hede that ye des-
pyse not one of those lytle ones. For
I saye vnto you, theyr aungels do
alwaye beholde the face of my father
whyche is in heauen. For the sonne of
manne is come to saue that is losse.
Howe thynke ye yf a manne haue an
hundred shepe, and one of them
gone astraye, dothe he not leaue the
nynetye and nyne in the mountaynes,
and goeth and seketh that one whyche
is gone astraye? And yf it happen that
he fynde it. Verelye I saye vnto you,
he reioyseth more ouer it, then ouer the
nynetye and nyne, whyche wente
not astraye. Euen so, it is not
the wyll before youre fa-
ther in heauen, that one
of these lytle ones
shoulde perishe.

Or

The seconde Booke.

Of hym that cast out deuels and
folowed not Christe. Mark. ix.
Luke. ix. Capi. xciii.

Mark.

Ihn answered hym, and sayde:
Master. (Luke) we saue one
dzyue oute deuels in thy name,
and we forbad hym, for he folo-
wed the not with vs. And Iesus sayde
vnto him, (Marke) forbid him not, for
there is no man that dothe a myracle
in my name, and can soone speake euil
of me, (Luke) for he that is not againste
you, is for you. And who soeuer geueth
you a cup of colde water to drinke in
my name, because ye belonge vnto
Christ verely I saye vnto you, he shall
not lose hys rewarde.

Of thre parables, the shepe, a
grote that was lost, and of y^e pro-
digal sonne. Luke. xv. Capi. 94.

Luke

There resorted vnto him all the
Publicans and synners, that
they myghte heare hym. And
the Pharises and Scribes mur-
mured and said. This man receaueth
synners

synners, and eateth wyth them. But he tolde thee this synplicity, and sayd. What man is he amonge you, that hath an hundred shepe, and yf he lose one of them, that leueth not the nyne and nynty in the wyldernesse, and goeth after that whiche is losse, tyll he fynde it? And whan he hath founde it, he layeth it vpon his shoulders wyth ioye: and whan he cometh home, he calleth his frendes and neyghbours, and sayeth vnto them. Reioyce wyth me, for I haue founde my shepe, y which was losse, I saye vnto you, euē so shal there be ioye in heauen, ouer one synner that dothe penance, more then ouer nyne and nynty righteous, whiche nede no penance. ¶ What woman is it, that hath ten grotes, yf she lose one of the, that lighteth not a candel, and sweepeth the house, and seeketh dilygentlye, tyll she fynde it? And whan she hath founde it, she calleth her frendes and neyghbours, and sayeth: Reioyce wyth me, for I haue founde my groate whiche I had losse. Euen so, I tel you, shal there be ioye before the angels of God, ouer one synner that dothe penance. And he sayde: A certayne manne had two
M. i. sonnes

The seconde Booke.

sonnes, & the yonger of them said vnto hys father. Father, geue me my portion of the goodes that belongeth vnto me, & he deuided the good vnto the. And not longe thereafter, the yonger sonne gathered all together, and toke hys iourney in to a far countrey, and there wasted he his goodes with riotous lyuing. Nowe whan he had spent all that he had, there was a greate dearth thorow out al the same lande. And he beganne to lacke, and wente his waye and did cleaue vnto a citesyn of the same countrey, whiche sente him into his felde to kepe swyne, and he woulde fayne haue fylled hys belye wpth the rodde that the swyne dyd eate, and no man gaue hym them. Then came he to hym selfe, and sayde: How many hyred seruautes hath my father, which haue breade ynoughe, and I peryshe of hunger? I wyll get vp, and go to my father and say vnto hym. Father, I haue synned agaynst heauen and before the, & am no more worthy to be called thy sone, make me as one of thy hyred seruautes. And he gat him vp, and came to his father. But whan he was yet a great way off, hys father sawe hym, and had compassion

passion, and ranne, and fell aboute his
necke and kysed him. Then sayde the
sonne vnto him: father, I haue synned
againste heauen, and befoze thee: I am
no moze worthy to be called thy sonne.
But the father sayde vnto hys seruaun-
tes: brynge forth the beste garmente,
and put it vpon hym, and geue him a
rynge vpon hys hande, and shus on
his fete, and brynge hether a fed calfe,
and kyll it, let vs eate and be mery for
thys my sonne was deade, and is a-
lyue agayne, he was lost and is found:
And they began to be mery. But the
elder sonne was in the felde, and whan
he came and drew nye to the house, he
hearde the minstrelsy and daunsinge,
and called one of the seruauntes vnto
hym, and asked what it was. He sayde
vnto hym, thy brother is come home,
and thy father hath slayne a fed calfe,
because he hath receaued hym safe and
sounde. Then was he angry, and wold
not goo in. Then wente hys father
oute and prayed hym. But he aun-
swered and sayde vnto hys father:
loo, thus manye yeaeres haue I done
thee seruyce, neyther haue I bro-

The seconde Booke.

broken thy commaundemente, and thou gaueste me neuer a kyd, that I myght make merve wyth my frendes. But now that this thy sonne is come, whiche hath deuoured his goodes wth harlottes, thou haste slayne a fed calfe. But he sayd vnto hym: my sonne, thou art alwaye wyth me, and al y^e is myne, is thyne, thou shouldest be merve and glade, for this thy bro^{ther} was deade, and is alpye agayne, he was losse, and is founde agayne.

Of brotherly correccion. Matth xliii. Luke. xlii. Capit^u. 95.

Luke.

Take hede to your selues. (Math.) yf thy brother trespassse agaynst thee, go and tell hym his faute
○○○ (Luke) rebuke hym, (Math.) betwene thee and hym alone. If he heare thee, (Luke) and do penaunce, forgeue hym, (Math.) and thou haste wonne thy brother, (Luke) And thoughe he synne agaynst the seven tymes in a daye, and come seven tymes in a daye to thee agayne, and saye, it repenteth me, forgeue hym. * (Math.) But yf he heare thee not, take yet wyth thee one

Leui. iij. d

or two, that in the mouth of two or
three wytnesses, every matter maye be
stablyshed, yf he heare not them, tell it
vnto the congregacion, yf he heare not
the congregacion, holde hym as an
hepythen, and publicane. Merely I saye
vnto you, what so euer ye shall bynde
vpon earthe, shalbe bounde also in hea-
uen: and what soeuer ye loose vpon
earthe, shalbe loosed also in heauen. I
saye agayne vnto you, yf two of you
shall agree vpon earthe (for what
thyng so euer it be that they woulde
desyre) they shall haue it of my father
whych is in heauen. For where two
or three are gathered together in my
name, there am I in the myd-
deste amonge them. Then came

Deu. 19. b.
Eccle. 19. b.

Peter vnto hym, and sayd:

Forde howe ofte shall I
forgeue my brother
that trespasseth a-
gaynst me?

Seuen ti-
mes?

Jesus sayde vnto hym: I say not
vnto the seuen tymes, but
seuenty tymes, seuen
tymes.

The seconde booke.

Of the wycked seruaunt vnto
whome all the dette was forges-
uen. Mat. xlviii. Capit. xcvi.

Math. **T**herefore is the kyngdome of
heauen lykened vnto a kyng,
whiche woulde reken with his
seruauntes. And when he began
to reken, one was broughte vnto hym,
whiche oughte hym tenne thousande
pounde. Nowe whan he had nothinge
to paye, hys lord commaunderd hym
to bee solde, and his wyfe, and hys
chylde, and all that he had, and pay-
mente to be made. Then the seruaunt
fell downe, and besoughte him sayinge:
 Syr haue pacience with me, and I wyll
paye the all. Then had the lord pitie
on that seruaunt, and discharged hym,
& forgaue him the dette: And the same
seruaunte wente oute and founde one
of his fellowes, whiche oughte hym an
hundred pens, and layde hande vpon
him, and toke hym by the throte, and
sayde: paye me that thou owest. Then
hys felow fell downe, and besoughte
hym sayinge: haue pacience with me,
and

and I wyll paye the all. Neuerthelesse he would not, but wente and caste him into pryson, tyll he shoulde paye the dette. When hys felowes sawe what was done, they were verye sorre, and came and tolde theyr lord al that hapened. Then hys lord called for him, and sayde vnto hym: O thou wycked seruaunte, I forgaue thee all thys det, because thou praiedst me, shouldest not thou then haue had compassiō also vpon thy felowe as I had pitie vpon thee? And his lord was wrothe, and deliuered hym vnto the paylers, tyll that he payed all that he oughte. So shall my heauenlye father doo also, vnto you, yf euerye one of you from youre heartes forgeue not his brother hys trespasses.

Of Chrystes commynge into the coastes of Jewrye: and that his Disciples shoulde not feare those that kyll the body. Mat. xix. Mar. x. Luk. xi. Cap. xxi. **Q. iiii. And**

The seconde booke.

Math.

And it came to passe, whan Iesus had ended these sayinges he gate hym from Galile, and he came in to the coastes of Jewye beyonde Iordane, and muche people folowed hym, and he healed them there, (Marke.) and as hys maner was, he taughte them agayne, (Luke) and much people beinge about hym: in so muche that they trode one another, he beganne and sayde to hys dysciples, beware of y^e leuen of the Pharises, whiche is Ipocrisie, for there is nothyng hid, that shal not be discouered, nother secreete that shal not be knowen. Therefore what so euer ye haue spoken in darknesse, that same shalbe hearde in light, and that ye haue spoken into the eare in the chambers, shal be preached vpo the house toppes. But I saye vnto you my frendes, be not afrayde of them that kyll the body, and after that haue no moze that they can do: But I wyll shewe you whome ye shall feare: feare hym, whiche after he hath kyllled, hath power to caste into hell: Yea, I saye vnto you, feare hym. Are not fyue sparowes boughte for two farthynges? yet is not one of them forgotten before G D D.

The

The very heeres of youre heade also are nombred euery one. Feare not therfore for ye are better then manye sparowes. I saye vnto you, whosoever confesseth me before men, him shal the sonne of man confesse and knowlege before the Angels of God: but he that denyeth me before men, shalbe denyed before the Angels of God. And whosoever speaketh a worde againste the sonne of man, it shalbe forgiven hym. But whoso blasphemeth the holy goost, it shal not be forgiven hym. When they bypunge you in to their synagoges, and to the rulers, and officers: take ye no thought how or what ye shal answer, or what ye shall speake: for the holpe goost shal teach you in the same houre, what you ought to saye.

Of the cause why a man shuld forsake hys wife. Mat. 19. Mar. 10. Luc. 16. Cap. 98.

Then came vnto hym the Pharisees, and tempted hym, and sayde. Is it lawfull for a man to put away his wyfe, for anye maner of cause? (Marke) But he aun-
D. v. swe,

The seconde Booke.

Gen. 2. d.

Answered and sayde, what hath Moses commaunded you? They said: Moses suffred to wyte a testimoniall of deuozement & to put her away, (Math) He answered and sayde, haue ye not red, howe that he, whiche made manne at the begynnyng, made them man & woman, and sayde. For thys cause shal a man leaue father and mother, and cleue vnto his wyfe, and they two shal be one fleshe. Now are they not twaine then, but one fleshe: Let no man therefore put a sunder, that which God hath coupled together. Then sayde they, why dyd Moses then, commaunde to geue a testimoniall of deuozement, and to put her away. He sayde vnto them: Moses because of the hardnes of your heartes, I suffred you to put away your wyues. (mark) And he wrote you this commaundement, (Math) Nevertheless from the beginning it was not so. (Marke) And at home his disciples asked him agayne of the same, and he sayd vnto them. (Mathe) I saye vnto you, whosoever putteth away his wyfe except it be for fornication, & marieth a nother, he committeth aduoute

Deu. 24. a.

nouterp, and who so marveth her that
 is deuozed, committeth aduouterp,
 (Mar) to her warde, (Luke) and he that
 marieth her whiche is deuozed from
 her husband, breaketh wedlocke. (Mar)
 And if a woman for sake her husbände,
 and be married to a nother, she commit-
 teth aduouterp. (Mat.) Then sayd his
 disciples vnto hym, yf the matter be so
 betwene manne and wyfe, then it is
 not good to marve. But he sayde, all
 men cannot comprehend that saying,
 saue they to whome it is geuen. For
 there be some gelded, whiche are so
 bozne from theyr mothers wombe, &
 there be some gelded, whiche are gel-
 ded of men, and there be some gelded,
 whiche haue gelded them selues for
 the kyngdome of Heauens sake. He
 that can comprehend it, let hym com-
 prehende it.

Of yonge chyl dren whiche
 were broughte vnto the Lorde
 Mat xix. Mark. i. Luke. xviii
 Capi. xcix.

Then

The seconde Booke.

Math.

Then were broughte vnto hym yonge chyliden, that he myghte touche them, & laye hys handes vpon them, and praye, (Luk) but when the Disciples saw that, they rebuked them (Mar.) and thzetend those that brought them, neuertheles when he saw it, he was displeased. (Luk) And Iesus called them vnto him, and said: (Mat) Suffer the chyliden, and forbyd them not to come vnto me: for vnto suche belongeth the kingdome of heauen. (Luk) And he sayde: verely I saye vnto you, whosoever receaueth not the kyngdome of God as a chylde, shall not enter therein. (Marke) And takyng them vp in hys armes, and layde hys handes vpon them, and blessed them (math) and when he had laid his handes vpon them, he departed thence.

Of the yonge man that asked what he shuld do to possesse eternall lyfe. Math. xix. Mar. x, Luc. xviii. Capit. C.

Math.

Iesus departed fro thence (Mar) And whē he was gone forth vpon the waye, there came a ruler run

runninge, and kneled vnto him, and
asked hym, and prayed hym, sayinge:
(math.) Good master, what good shall
I do, that I maye haue euerlastinge
lyfe? Iesus sayde vnto hym: why cal-
lest thou me good, there is none good
but God onely. Neuerthelesse yf thou
wylt enter into life, kepe the comma-
ndementes. (Marke) Knowest thou the
commaundementes? (Math) He sayde
vnto hym: whiche? Iesus sayde. Thou
shalt not kyll. Thou shalt not commit
aduoutrye. Thou shalt not steale.
Thou shalt beare no false witnesse.
(Mar) Thou shalt begyle no manne.
(Mat) Honour thy father and thy mo-
ther, and thou shalt loue thy neygh-
boure as thyselfe. Then sayd the yong
man vnto hym, all these haue I kepte
fro my youthe vp. What lacke I yet?
(Mar) And Iesus behelde hym, and lo-
ued him. (Luk) Whā Iesus heard that,
he sayde vnto him: yet lackest thou one
thing. (Math) If thou wylt be perfect,
go thy way, and sell that thou hast, and
geue it to the poore, & thou shalt haue
a treasure in heauen and come and fo-
low me. Whā the yong man hearde
that word, he went away sorre, for he
had

The seconde Booke.

had great possessions, (Luke) and was very ryche. When Iesus sawe, that he was soze, he sayde to his disciples, how hardlye shall the ryche come in to the kyngdome of God?

How harde it is for a ryche man to entre in to the kyngdome of heauen. Mat. xix. Marke. x. Luc. xvi. Cap. Ci.

Math. **H**erely I saye vnto you, it shall be harde for a ryche manne, to enter in to the kingdom of heauen. (Mark) The disciples were astonied at his wordes. But Iesus answered agayne, and sayde vnto them: deare childeu, howe harde is it for the that truste in ryches, to come in to the kyngdome of God? (Mat) And I saye vnto you againe, it is easier for a Camell to go thorow the eye of a Nedle, then for a ryche man to entre into heauen. When his disciples hearde that, they were exceedingly amased, (Mark) certayne that hearde that, were more astonyed, and sayd among them selues (Luk)

(Luk) who can then be saued? (Marke)
And Iesus behelde them, and sayd vn-
to them, (Mat.) with men it is impossi-
ble, but with God, all thinges are possi-
sible. (Luke) Loke what is vnpossible
with man, is possible with God.

Of the rewarde of those which
leue all and folow Christ. Mat.
xix. Mar. x. Luc. xviij. cap. 102.

Then answered Peter, and be-
ganne to saye vnto hym. Behold, we haue forsaken all, and
folowed the, what shall we haue
therfore? Iesus answered and sayd vn-
to them, verely I saye vnto you. That
when the sonne of man shall syt in the
seate of his maiestie, ye which haue fo-
lowed me in the newe byrthe shall syt
also vpon twelue seates, and iudge the
twelue tribes of Isracell. And whosoer
forsaketh house, or brethren, or sy-
sters, or father, or mother, or wyfe, or
children, or landes. (Mar) with persecu-
tion for my sake, and the Gospelles,
(Math) and for my names sake, (Luke)
e the kyngdome of God, (mat) & same
shal receaue an hundred fold, (Luk) now
in

The seconde Booke.

in this tyme, and muche moze in the worlde to come, (Marke) and inheret euerlastyng lyfe, but many that be the fyrste, shalbe the laste, and the last shal be the fyrste.

¶ Of the laberous quotidian penny, whych were sent into the vyneyarde. Math. xx. Capitu. 103.

Math.

The kyngedome of heauen, is like vnto an householder, whych wente oute earlye in the morninge, to hyre labourers into his vyneyarde. And whā he had agreed wth the labourers for a penny a daye, he sent them into hys vyneyarde. And aboute the thirde houre, he wente out, and sawe other standyng ydle in the market place, and saide vnto them. Come also into my vineyarde, and what so ever is ryghte I wyll geue it you, and they wente theyr waye. Agayne he wente oute about the fyrte houre, and dyd lyke wyse. And aboute the eleuenth houre, he went oute, and founde other standyng ydle, and sayde vnto them, why stande ye here al the daye ydle.
They

They sayde vnto him, because no man
 hath hired vs: he sayde vnto them. Go
 ye also into the vineyard, & looke what
 is ryghte, ye shall haue it. Nowe when
 the euen was come, the Lorde of the
 vineyard sayde vnto his steward.
 Call the labourers and geue them theyr
 hyre, begynnynge from the laste vnto
 the fyrste. Then they that were hyred
 aboute the eleuenth houre, came and
 receaued euery man a peny, but when
 the fyrste came, they supposed that they
 should receaue moze, and they also re-
 ceaued euery man a peny. And when
 they had receaued it, they murmured
 agaynst the householder, and sayde.
 These laste haue wroughte but one
 houre, and thou hast made them equal
 vnto vs, whiche haue borne the bur-
 then and heate of the daye. He answered
 & saide vnto one of them: frende, I
 do thee no wrong, dydest not thou agree
 wth me for a peny? Take that thyne is,
 and go thy waye. I wyll geue vnto
 this last also like as to thee. Or haue I
 not power to do as me luffeth wth myne
 owne? Is thy eye euell, because I am
 good? So the last shalbe first, & the first last.
 For many are called, but fewe chosen.

The seconde Booke.

¶ Of the vncryghteous **Steward**. Luke. xvi. Capitulo. Ciii.

Luke

He sayde also vnto his disciples: There was a certayne ryche man, which had a steward that was accused vnto hym, that he had wasted his goodes. And he called hym, and sayde vnto hym: what is it that I heare this of thee? geue accomptes of thy stewardship, for thou maist be no longer steward. The steward sayde wythin hym selfe. What shall I do? My Lorde wyl take awaye the stewardship fro me. I cannot bygge, and to begge I am ashamed, I wote what I wyl do, that whan I am put oute of the stewardshyppe they maye receaue me into their houses. And he called vnto hym all his lordes detters, and sayd vnto the fyrste. How much owest thou vnto my Lorde? He sayde an hundreth tonne of oyle. And he sayd, take thy bil, fyrt dowlne quickly, and wyrite fyfthe. Then sayde he vnto another? Howe muche owest thou? he sayd an hūdreth quarters of wheate. He sayd vnto him, take

take thy bil, and wypte foure scoze, and
the Lorde commaunded the vnrpyghte-
ous steward, because he had done wyle-
ly. For the chyldren of this worlde, are
in their kynde wyser, then the chyldren
of lyght. And I saye vnto you, make
you frendes wyth the vnrpyghteous
Mammon, that whan ye haue nede,
they may receaue you into euerlasting
tabernacles. He that is faythful in the
leaste, is faythfull also in muche: and
he that is vnrpyghteous in the leaste, is
vnryghteous also in the muche. If ye
then haue not bene faythfull in the vn-
ryghteous Mammon, who wil beleue
you in that whiche is true? And yf ye
haue not bene faithfull in an other mā's
busynesse: Who wyl geue you y^e which
is your owne? No seruaunte can serue
two masters, for either he shal hate the
one, and loue the other, or els he shal
leue to the one, and despyse the other,
ye cannot serue God and Mammon.
All these thynges hearde the Phar-
yses whiche were couetouse, and
they mocked hym: And he sayde
vnto them, ye are they that iustifye
poure selues befoze menne, but
G D D knoweth poure heartes:

R. ii.

For

¶ The seconde Booke.

For that whiche is hye amonge menne
is an abhominacion befoze God. The
lawe and the Prophetes propheryed
vnto John, and from that tyme forth
is the kyngdome of God preached tho-
rowe the gospel, and euery man preas-
seth into it by vyolence. But easyer is
it for heauen and yearth to peryshe,
then one tytle of the lawe to fall. Who
so euer putteth awaye hys wyfe, and
marryeth another, breaketh wedlocke,
and he that marryeth her whiche is de-
uorced from her husbände breaketh
matrimonye.

¶ Of the ryche glotten.

Luke.xvi.Capitulo.cb.

Luke **T**here was a certayne ryche mā,
whiche clothed hym selfe wyth
purple, and costly linnen, and
fared deliciously euery daye.
And there was a poore manne named
Lazarus, whiche laye at hys gate full
of sores, and desyred to be fylled wyth
the croumes that fell from the ryche
mans table, and no manne gaue hym
them, yet came the dogges, and lyc-
ked hys sores. But it fortuneth that
the

the pooze manne dyed, and was carpyed of the aungels into Abrahams bosome. The ryche manne dyed also, and was buryed in hell. Nowe whan he was in hell, he lyfte vp hys eyes in the payne, and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: Father Abraham, haue mercye vpon me, and sende Lazarus that he maye dyppe the tpype of hys synger in water, and coule my tounge: for I am tormented in thys flame. But Abraham sayde, remember sonne that thou haste receaued good in thy lyfe, and contraryewyse Lazarus receaued euell. But nowe is he comforted, and thou arte tormented.

And besyde all this, there is a greatespace set betwene vs and you, so that they whyche woulde go downe from hence vnto you cannot: nother maye they passe ouer from thence vnto vs. Then sayde he, I praye thee then father, that thou wylte sende hym vnto my fathers house, for I haue yet fyue bzyethzen, that he maye warne them, lest they also come into thys place of torment. Abraham sayde vnto hym. They haue Moses, and the P^{ro}phetes

The second Booke.

phetes let the heare them. But he said, nay father Abraham, but if one wet vnto them from the deade, they woulde do penance. But he sayde vnto them: yf they heare not Moses and the Prophe-
tes, then shall they not beleue also, though one rose againe fro the deade. After these thynges Iesus vvente vvyth hys disciples ouer Iordane, vwhere Iohn baptysed fyrste.

Of the reuyuyng of Lazarus. Ioan. xi. Capitu.
Cvi.

Ioan

There laye one sycke, named Lazarus of Bethania, in the towne of Marie, and her syster Martha. It was that Mary whiche annoynted the Lorde wyth oyntemente, and dzyed hys fete wyth her heere, whose brother Lazarus laye sycke. Then sente hys sisters vnto hym, and sayde: Lorde beholde, He whome thou louest lyeth sycke. When Iesus hearde that, he sayde: This sycknesse is not vnto deathe, but for the prayse of G D D, that the sonne

sonne of GOD maye be praised there
thorow. Iesus loued Martha, and her
syster, and Lazarus. Nowe whan he
hearde that he was sycke, he abode two
dayes in y place where he was, [vvhēre
Iohn had baptyfed.] Afterwarde sayd he
vnto hys dyscyples, let vs go againe
into Jewrye. His dysciples sayde vnto
hym: Master lately would the Jewes
haue stoned thee, and wylte thou go
thither agayne? Iesus aunswered,
Are there not twelue hours in the daye?
He that walketh in the daye strombleth
not, for he seeth the lyghte of thys
worlde. But he that walketh in the
nyght, strombleth, for there is no lyghte
in him. This he spake, and afterwarde
sayde he vnto them, Lazarus our frede
slepeth, but I go to wake hym oute of
slepe. Then sayde hys dysciples, Lord
yf he slepe, he shall do well ynoughe.
Howe be it Iesus spake of hys deathe:
but they thoughte that he had spoken
of the bodely slepe. Then sayde Iesus
vnto them playnly, Lazarus is deade,
and I am glade for youre sakes that
I was not there, that ye maye beleue:
Neuerthelesse let vs go vnto hym.
Then sayde Thomas whiche is called
R.iiii. Didimus,

The seconde Booke.

Didimus, vnto the dyscyples. Let vs go also, that we maye dye wyth hym. Then came Iesus and founde that he had lyen in the graue foure dayes alreadye. Bethany was nye vnto Ierusalem aboute syttene furlonges. And manye of the Iewes were come to Martha, and Mary to comforte them ouer their brother. Nowe when Martha hearde that Iesus came, she wente to mete him, but Mary sat stil at home. Then said Martha vnto Iesus: Lord, yf thou haddest bene here, my brother had not bene deade: But neuerthelesse I knowe also, that what soeuer thou askest of God, that God wyll geue it thee. Iesus sayde vnto her. Thy brother shall rylse agayne: Martha sayde vnto him. I knowe that he shall rylse agayne in the resurreccion at the laste daye. Iesus sayde vnto her, I am the resurreccion and the lyfe. He that beleueth on me, shall lyue, though he were deade alreadye: and who so euer lyueth, and beleueth on me, shal neuer dye: beleuest thou this? She sayde vnto hym, ye Lorde, I beleue that thou arte Christe the sonne of GOD, whyche shoulde come into the worlde.

And

And whan she had sayde this, she went
 hir waye, and called Mary her syster
 secretly and said. The master is come,
 and calleth for the. She whan she herd
 that, rose vp quykly and come vnto
 hym, for Iesus was not yet come in to
 the towne, but was yet in þe place wher
 Martha met hym. The Iewes that
 were with her in the house and com-
 forted her, when they saw Mary that
 she rose vp hastely and wente out, they
 folowed & sayd: she goeth to the graue
 to wepe there. Now when Mary came
 where Iesus was, and sawe hym, she
 fell downe at hys fete and sayd: Lord,
 yf thou haddest bene here, my brother
 had not bene deade. Whan Iesus saw
 her wepe and the Iewes wepyng al-
 so that came with her, he groned in
 the spirite, and was sorpy wyth in hym
 selfe, and sayde, where haue ye layed
 hym? They sayde, Lorde come and se,
 & Iesus wept. Then sayd the Iewes,
 beholde howe he loued hym, but some
 of them sayde, could not he, whiche o-
 pened the eyes of þe blynde, haue made
 also, that thys man shoulde not haue
 dyed? But Iesus groned againe in
 hym selfe, and came to the graue, it
 was

The seconde Booke.

was a caue, and a stone layed on it. Iesus sayde: take away the stone. Martha the syster of him that was deade, sayde vnto hym: Lorde he thinketh alreadye, for he hath bene deade foure dayes. Iesus sayd vnto her: sayd I not vnto thee, that yf thou dyddest beleue, thou shouldest see the glorie of God? Then toke they away the stone, where the deade laye: Iesus lyfte vp his eyes, and sayde: Father I thanke thee, that thou haste hearde me. Howe be it, I knowe that thou hearest me alwaye: but because of y people that stande by, I sayde it, that they maye beleue, that thou haste sente me: whan he had sayd thys, he cryed lowde, Lazarus come forth. And the deade came forth bounde hande and foote with graue clothes: and his face bounde wyth a napkyn. Iesus sayde vnto them: lowse hym, and lette hym goo. Many now of the Iewes whiche were come vnto Marpe, and sawe what Iesus dyd, beleued on him. But some of them wente theyr waye vnto the Pharyses, and tolde theym what Iesus hadde done.

Of the conspiracye made a-
gaynste Iesus and of his going
to Ephraim. Joh. xi. Capitulo,
C. vii.

Then the hyghe priestes, and the
Pharises gathered a counsell,
and sayde. what do we? This
man dothe manye myracles, yf
we let hym go thus, all men wyl be-
leue in hym. The shall the Romaines
come and take awaye oure lande and
people: but one of them named Cay-
phas, whiche was hyghe prieste the
same yere, sayde vnto them: ye know
nothyng, nother consyder ye anye
thyng at all. It is better for vs that
one man dye for the people, then that
all the people shoulde perishe. This
sayde he not of hym selfe, but for as
muche as he was hyghe prieste of the
same yere he prophesied. For Iesus
was for to dye for the people, and not
for the people onely, but that he shoulde
gather together the chyldren of God,
whiche were scattered abroade.
From that daie fourth they toke coun-
sel how they myght put him to death.

Jesus

The seconde Booke.

Jesus walked no moze openly among the Jewes, but went from thence in to a countrey by the wyldernesse, to a cytie called Ephraim, & there had he his beyng with his disciples. The Jewes Easter was nye at hande, and there went vp many to Jerusalem, oute of that countrey befoze the Easter to purifie them selues. Then stode they vp and asked after Jesus, & spake amonge them selues in the tēple. What thincke ye that he commeth not to the feast? The hyghe priestes and the Pharises had geuen a commaundement, that yf any manne knewe where he were he should shew it, y they myght take him.

Of hys departynge from Ephraim to Jerusalem. Mat. xx. Mar. x. Luk. xliii. Cap. C. viii.

Marke.

They were in the way goinge vp to Jerusalem, and Jesus wente befoze them, and they were astonnyed, and folowed hym, and were afrayed. (Math) And Jesus wente vp to Jerusalem, & toke the twelue Disciples asyde in the way
and

and secretly sayed agayne vnto them: (Math) and tolde them what shoulde happen vnto him, (Luke) and sayd vnto them, beholde we go vp to Ierusalem, and it shal all be fullfilled that is writen by the prophetes concernynge the sonne of man. (Mar) He shalbe delpyered vnto the hyghe priestes, Scribes and elders, (Math) and they shal condempne hym to death, and shal delpyer hym vnto the heythen, to be mocked, to be scourged, & to be crucified, (Luke) and to be spitted vpon, and when they haue scourged him they shal put him to deathe: and vpon the thyrde day, shal he rylse agayne. And they vnderstode nothyng of these thynges, and this sayinge was hyd from them, and they perceaued not the thynges that were spoken.

C Of the true Lepers healed
in the waye. Luc. xiiij. cap. Cix.

And it fortuneth when he toke his iourney towarde Ierusalem, he wente thoroowe the myddest of Samaria and Galile. And as he came to a towne, there mette him ten Lepers

Luke

The seconde Booke.

Leu. 14. a. Lepers whiche stode a farre of, and
lyfte vp theyr voyce, and sayed. Iesu
master haue mercy vpon vs. And when
he sawe them he sayde vnto them, god
and shewe youre selues vnto the prie-
stes: and it came to passe as they went,
they were censed, and one of them,
whan he sawe that he was censed, he
turned backe againe, and praised God
with loude voyce, and fell downe on
his face at hys feete, and gaue hym
thankes. And the same was a Sama-
ritane. Iesus answered and sayde, are
there not ten censed? But where are
those nine? Ther were els none found
that turned agayne, and gaue God
the prayse, saue onely thys straunger.
And he sayde vnto hym: aryse, goo thy
waye, thy fayth hath made the whole.

¶ Howe the Samaritans re-
ceaued not Chryste. Luke. ix.

Capit. C. x.

Luke. And it fortunied whan the tyme
was fulfilled that he shoulde be
receaued by from hēce, he turned
hys face to go strayght to Ierusalem:
and before hym he sente messengers
whiche wente theyr waye and came
in

into a towne of the Samaritanes to
 prepare lodgyng for hym, and they
 would not receaue him, because he had
 turned hys face to goo to Ierusalem.
 But whan his disciples James and
 John sawe that, they sayde: Lord wilt
 thou that we commaunde that the fier
 come downe from heauē and consume
 them, as Elias dyd? Nevertheless Je-
 sus turned hym aboute and rebuked
 them, and sayde. Knowe ye not what
 maner of spyte ye are of: the sonne of
 man is not come to destroy mens sou-
 les, but to saue them. And they went
 into another towne.

4-Reg. 1

The petition of the chyldren of
 zebede, mat. xx. Mar. x, Ca. xxi

Then came vnto him the mother Mathe.
 of Zebedes chyldren, with her
 sonnes, fell downe before hym,
 and desired a certayne thinge of hym.
 And he sayd vnto her, what wylt thou?
 She sayde vnto hym, Lette these two
 sonnes of myne sit in thy kyngdome,
 the one vpon thy right hande, and the
 other vpon thy lefte hande. (Marke)
 Then

The seconde Booke.

Then went vnto him, James & John the sonnes of Zebede, and sayde. Master we desire that whatsoeuer we aske of thee, thou wilt do it for vs. He sayde vnto them: what desire you that I shal do to you? They sayd vnto hym: graunt vs that we may sit, one at thy ryghte hande, and one at thy left hande in thy glozy. (Mat) Iesus answered and said, ye wot not what ye aske, may ye drinke the cuppe that I shal drynke? (Mark) and to be Baptised with the baptyme that I shalbe Baptised with all: (Mat) They said vnto him, yea, that we may. (Math.) Iesus sayde vnto them: my cuppe truelye shal ye drynke, (marke) and be baptysed with the baptyme that I shalbe baptised withall, (Math) but to sit vpon my ryghte hande, and on my lefte, is not myne to geue, but vnto them, for whome it is prepared of my father. When the ten hearde that, they disdained at the two brethren James and John. But Iesus called the vnto him, and sayde, ye knowe that the Princes of the world, (Mar.) and they that seme to haue domination of the people, (Mathe.) the myghty, exercise authoritie among them. It shal not be so

so amonge you, but whosoener wyll be greate amonge you, let him be your mynister. And whosoener wyll bee the chiefe, let him be your seruant, euen as the sonne of manne came not to be serued, but to do seruice, and to geue his lyfe to a redemption for many.

Of the illuminacion of the blynde before his gouge into Hierico, and of zacheus, and the ten poundes. Luke. xviij. xix. Mar. x. Cap. xxi.

And it came to passe, when Iesus came nigh vnto Hiericho, there sat Luke
one blynde man by the waye and begged. And when he hearde the people passe by, he asked what it was. Then sayd they vnto hym, y^e Iesus of Nazareth passed by. And he cried and sayde. Iesu thou sonne of Dauid, haue mercye vpon me, but the people that wente before, rebuked hym that he shoulde holde his tounge. Neuerthelesse he cried much more: thou sonne of Dauid haue mercye vpon me. Iesus stode still, and commaunded hym to bee broughte vnto hym. And when he was come nere, he asked hym and sayde
S. i. what

The seconde Booke.

what wylt thou that I do vnto the? He
sayde, Lorde, that I maye receaue my
syghte. Iesus sayde vnto him: receaue
thy sight: thy faith hath saued the. And
immediatly he saw, and folowed him,
and prayfed God. And all the people
sawe it, gaue God the prayse. (Mark)
And they came to Hierico: (Luke) and
he entred in, and wente thowowe He-
rico. And beholde: there was a manne
named Zacheus, whiche was a ruler
of the Publicans, and was ryche: and
desired to se Iesus what he shoulde be:
and he coulde not for the people, for he
was lome of stature. And he ranne be-
fore, and clymed vp into a wilde figge
tre, that he might se him, for he shoulde
come that way: and whan Iesus came
to the same place, he looked vp and saw
hym, and sayde vnto him. Zache, come
downe hastely, for to day must I turne
into thy house. And he came downe
hastely and receaued hym with ioye.
Whan they sawe that they murmured
all and sayde, that he was gone in to a
synner. But Zacheus stode forth and
sayde vnto the Lorde, beholde Lorde,
the halfe of my goodes I gyue to the
poore, and yf I haue defrauded anye
man

man, I restore him foure folde. Iesus sayde vnto hym : this daye is healthe happened vnto this house, for so much as he also is Abrahams sonne : for the sonne of manne is come to seke and to saue, that which was losse. Now while they herkened, he tolde a similitude also, because he was nye vnto Ierusalē, and because they thought that the kingdome of God shoulde appeare immediately. And he sayde : a certen noble man went into a farre countrey, to receaue him a kingdome, and then to come againe. Thys man called ten of his seruauntes, and deliuered them ten pounce, and sayde vnto them: Occupy till I come againe. But his citisyns hated hym, and sente a messenger after hym, and sayde: We wyll not haue this man to raigne ouer vs, and it fortuned whan he came againe, after that he had receaued the kingdome, he bad call the seruauntes vnto whome he had geuen his money, that he myghte knowe what euer one had done: then came the fyrste and sayd: Syr, thy poude hath won ten pounce, and he said vnto him. Wel thou good seruaunte for so much as y hast ben faithfull in y lyste, y

The seconde Booke.

Thalte haue authozite ouer ten citles.
The seconde came also and sayd. Syr,
thy pounde hath wonne syue pounde.
And to him I sayde, and thou shalt bee
ouer syue cyties. And the thyrde came
and sayde: loo syr here is the pounde,
which I haue kept in a naphyn: I was
afraied of thee, for thou arte an harde
man, takynge vp that thou haite not
sowne: he sayd vnto him, of thine owne
mouth iudge I thee thou euell seruant,
knewest thou that I am an hard man,
takynge vp that I layde not downe,
and reapinge that I dyd not sow:
wherefore then haste thou not deliuered
my money to the erchaunge banke?
and at my commyng myghte I haue
required myne owne wyth vantage.
And he sayde vnto them that stode by:
Take the pounde from him, and geue
it vnto him that hath ten pounde, and
they sayde vnto him. Syr he hath ten
pounde .ready, but I saye vnto you:
Whosoever hath, vnto hym shalbe ge-
nen, but from hym that hath not, shal-
be taken awaye euen that he hath. As
for those nyne enemyes which would
not that I shoulde raygne ouer them,
byynge them hether, and slaye them be-
fore

foze me: And whan he had thus sayde,
he wente on forwarde and toke hys
iourney to Ierusalem.

Of two blynde men whiche
receaued theyr syghte, at his de-
partynge from Hierico. Mat. xx
Capitu. C. xiii.

And whan they departed from
Hierico, muche people folowed
hym: and behold two blynde men
satte by the waye syde: and whan
they herde that Iesus passed by, they
cryed and sayde, O Lorde thou sonne
of Dauid, haue mercey vpon vs. But
the people rebuked theym, that they
shoulde holde theyr peace. Neuerthe-
lesse they cryed the more, and sayde: O
Lord thou sonne of Dauid, haue mer-
cey vpon vs. And Iesus stode still and
called them, and sayde. what wyll ye
that I do vnto you? They sayde vnto
hym: Lorde that oure eyes maye be o-
pened. And Iesus had compassion on
them and touched theyr eyes, and im-
mediately theyr eyes receaued syghte,
and they folowed hym.

math.

The seconde Booke.

Of blinde Bartimeus, which
receaued hys syghte betwixte
Hierico and Bethani. Mark. x.
Capit. C. xiii.

Mark

And whan he went out of Hierico, and hys disciples and muche people, there sat one blynde Bartimeus the sonne of Thimeus by the waye and begged. And whan he herde that it was Iesus of Nazareth, he beganne to crie, and sayde: Iesu the sonne of Dauid haue mercy vpon me. And many reprovied him, that he shuld holde his tounge: But he cryed muche moze: thou sonne of Dauid haue mercy vpon me. And Iesus stode styl and bad call him: & they called the blynde, and sayde vnto him: be of good comforte, arise, he calleth the: and he caste awaye hys garment from him, stode vp, and came to Iesus: and Iesus answered and sayd vnto him: what wilt thou that I doo vnto thee? The blynde sayde vnto hym: Master, that I might se. Iesus sayde vnto him: goo thy waye thy fayth helped thee. And immediately he had his syghte, and folowed hym in the waye.

whan

In that the lord, after
hys returne fro Ephraim came
to Bethani. John. xii. Capitu.
C. xv.

Six dayes before Easter, came
Jesus vnto Bethani, where
Lazarus was deade, whome
Jesus raised vp from the dead.
Then muche people of the Jewes had
knowledge that he was ther: and they
came not for Jesus sake onelye, but al
so that they myght se Lazarus, whome
he had rayled from the deade. But the
hygh priestes were aduysed to put La
zarus to deathe also, because that for
his sake, many of the Jewes wente a
waye, and beleued on Jesus.

Of the syttinge vpon the
Asse. Math. xii. Mark. xi. Luc.
xix. John. xxi. Cap. C. xvi.

Upon the nexte day, (Mat) when
they came nye Ierusalem, to
Bethphage, & Bethanye, vnto Bethpha
mounte Olyuet. Jesus sent two of his ge is a vi
disciples, [Peter and Philyp] & said vnto sage at the
S. iiii. them

Ioan

The seconde booke.

fote of
mount o-
liuete par-
tayne to the prie-
stes.

zacha. 9. b
Esay. 69 d.

them. Soe in to the towne that
lyeth before you, (Luk) and asone as
ye are come in, (Mat.) anone ye shall
fynde an Asse bound, (Luk) and a foale
of an Asse tyed (Math) with her, (Luke)
where on yet neuer man sat, louse it,
and bringe it hether, and yf anye man
aske you wherfore ye louse it, say thus
vnto hym: because (Math) the Lorde
hath nede of them. And straye way he
wyl let them go: but al this was done,
that the thyng myghte bee fulfilled
whiche was spoken by the prophet, say-
inge: Tell the doughter Sion, (Iohn)
* feare not thou doughter of Sion, be-
holde thy kynge cometh, (Math) vnto
thee, make spytyng [succesliue] by
on an Asse, & a foale (Iohn.) of an Asse
(Math.) vnto the yoke. (Iohn.) Ne-
uerthelesse his disciples vnderstod not
these thynges at the fyrste: but whan
Jesus was glorified then remembred
they that suche thynges were wrytten
of hym: and that they hadde done
suche thynges to hym. (Math.) The
disciples wente, and dyd as Jesus
commaunded them, (Mark) and found
the foale tyed by the doore without at y
par

partyrge of the waye, and loused it.
 (Luke) But whan they loused þe soale,
 the owners thereof sayde vnto them,
 why louse ye the soale? They sayde:
 (Marke) lyke as Iesus had commaun-
 ded them, (Luke) the Lorde hath
 nede therof (marke) and so they let them
 alone, (Math) and broughte the Ass,
 and the soale, and layed their clothes
 vpon them, and set hym thereon.

Of the glorious recrauyng
 of Christe vpon Palme sondaye.
 Math. xxi. Marke. xi. Luke. xix.
 Ioan. xii. Capi. Cxvii.

As he went, (Math.) ma-
 ny of the people (Ioan) whyche
 were come vnto the feast. whē
 they hearde that Iesus came
 towarde Ierusalem, wente to mete
 hym, (Math.) and spede theyr garmen-
 tes in the waye, other cut downe bryche
 ches (Ioan) of Palme, (marke) and
 bowes, (Math.) from the trees, and
 strowed them in the waye. As for the
 people that went before, and that came
 after, they cryed and sayd. Hosanna vnto

Luke.

The seconde Booke.

to the sonne of David. Blessed is he that cometh in the name of the Lord. (Marke.) Blessed be the kyngedome of our father David, whiche cometh in the name of the Lord. Hosanna in the heyghte. (Luke.) And whan he wente downe from mount Oliuete, all the multytude that came downe, beganne ioyfully to prayse **GD** wpyth loude voyce, ouer all the myracles that they had sene, and said: blessed be he that cometh a kyng in the name of the Lord, peace be in heauen, and prayse in the heyghte. (Ioan) Blessed be he that in the name of the Lord cometh kyng of Israel. The people that was with hym whā he called Lazarus out of hys graue, and raysed hym from the deade, bare wytnesse. Therfore hys people met hym, because they hearde that he had done suche a myracle. But the Pharises said amonge them selues, ye se that we prayse nothyng, beholde: all the world ruyneth after hym. (Luke) And some of the Pharises amonge the people sayde vnto him. Master, rebuke thy dyscyples. He sayde vnto them: I tell you, yf these holde their peace, yet shall the stones crye.

Dowe

How Iesus wepte vpon Ierusalem, and of the castynge oute of those that solde. Mat. xxi. Mar. xi. Luke. xix. Capi. Cxviii.

And whan he was come nere he behelde the cytie, and wepte vpon it, and said. If thou knewest what were for thy peace, thou shouldest reme mber euen in this presente day of thyne, but nowe it is hydde from thyne eyes, for the tyme shal come vpon thee, that thyne enemyes shall caste vp a banke about thee, and besege thee, and kepe thee in on every syde, and make the euen wyth the grounde, and shall not leue in the one stone vpon another, because thou hast not knowen the time wherein thou hast bene vysyted. (Mar) And he went into Ierusalem, (Math.) and whan he was come in, all the citye was moued, and said: Who is this? and the people said. This is Iesus the prophete of Nazareth, out of Galyle. And Iesus went into the temple of God, & cast out al the that boughte & sould in the temple, and ouerthrewe the tables of the money

The seconde Booke.

Icre.7.b.

they chaungers, and the seates of them
that solde doves, and sayde vnto them.
It is wrytten: (Luke) my house, is an
house of prayer, but ye haue made it a
denne of thenes. (mathe.) The blynde,
and the lame also came vnto hym in
the temple, and he healed them. But
whan the hyghe Priesstes and the Scribe
sawe the workes that he dyd, and
the chyldezen cryinge in the temple, and
sayinge. O sanna vnto the sonne of Da
uid, they dysdayned, and sayde vnto
hym: hearest thou what these saye?

Psal.8.a.

Jesus sayde vnto them. Yea, haue ye
neuer red. Out of the mouth of verie
babes and suckelynges thou haste or
dayned praisse, (Luk) and he taught dai
ly in the temple. But the hyghe Priesstes
and the Scribes, and the chiefe of the
people wente aboute to destroye them,
and founde not what to do vnto hym.
For all the people sticke to hym, and
gaue hym audience.

Of the heathen whiche sought to
se Christ. Ioan.xii. mat.xxi. mar.
xi. Luke.xxi. Capi. Cxi.

There

There were certayne Gentyles Ioan.
amonge them, that were come
vp to Ierusalem to worshyp at
the feast, the same came to Phi-
lyp, whyche was of Bethsayda, oute of
Galyle, and prayed him, and said: Sir,
we would faine se Iesus. Philyp came
and tolde Andrew. And agayne Phi-
lyp and Andrew tolde Iesus. Iesus
answered them, and said. The houre
is come that the sonne of manne muste
be glorified. Merely, Merely I saye
vnto you, excepte the wheate corne fal
into the grounde and dye, it abyedeth a-
lone, but ys it die. it bringeth forth much
fruyte. He that loueth hys lyfe, shall
lose it, he that hateth hys lyfe in this
world, shall kepe it vnto lyfe euerla-
stynge. He that will serue me, let him
folow me. And where I am, there shal
my seruante be also: and he that ser-
ueth me, hym shall my father honoure.
Nowe is my soule heuy, and what shal
I saye? Father helpe me oute of this
houre. But therefore am I come into
this houre. Father glorifye thy name.
Then came there a voyce from hea-
uen: I haue glorified it, and glorifye
it agayne. Then sayde the people that
stode

The seconde Booke.

stode by and hearde: It thondreth. **Psal. 109. b** Then said. An angel spake vnto him. **Psal. 116. a** Iesus answered and said. This came not because of me, but for your sakes. Now is the iudgement of the worlde. Nowe shal the prince of this worlde be thrust out. And I whan I am lyfte vp from the earth, wyll drawe all vnto me. But this he sayde, to sygnifye what deathe he should dye. Then answered him the people: We haue hearde in the lawe, that Chyrist endureth for euer: and how sayest thou then, that the sonne of man must be lyfte vp? Who is this sonne of man? Then sayde Iesus vnto them. The lighte is yet a lytle whyle w you, walke while ye haue the light, that the darkenesse fal not vpon you. He y wal- keth in the darkenesse woteth not wher ther he goeth. Beleue ye on the lyghte, whyle ye haue it, that ye maye be the chyldren of lyghte. These thynges spake Iesus, and departed away, and hyd hym selfe from them. (Mathe.) And he lefte them there, (Marke) and looked vpon all, and at euen (Math.) he wente out of the cytye vnto Bethany. (Mar.) with the twelue, (math.) and abode there. (Luke) And on the dape tyme he taughte

taught in the temple, but in the nyghte
season he went oute, and abode vpon
mount Oliuete. And all the people gat
them vp early vnto hym in the temple,
for to heare hym.

Of the cursynge of the fygge tre,
and of the thirde election of those
that solde. And of y^e Pharise and
the Publitane. Mat. xxi. Mar. xi
Luke. xliii. Capi. Cxx.

And on the morow [the thyrde day] Marke.
whan he departed from Bethany
(Math.) and in the mornynge as
he returned into the cite he hun-
gred. And in the way a farr of he sawe
a fygge tre chaunginge leaues, and he
came vnto it, & sounde nothing thereon
but leaues onely, for y^e tyme of fygges
was not yet. And he said vnto it. Neuer
fruite grow on thee fro hēce forth. And
immediatly y^e fyg tree withered away.
(Marke) And they came again to Jeru-
salem, and whā he went into y^e temple,
and began to dris out y^e sellers & biers
in y^e tēple, & ouerthrew the tables of the
mony chaungers, & y^e stooles of boue
sellers, and suffered not any manne to
carpe a vessell thowowe the temple.

The seconde Booke.

And he taughte and sayde vnto them.
Is it not wrytten. My house shalbe
called a house of prayer for all people.
But ye haue made it a denne of the
ues. And the Scribes and hye Prie
stes hearde of it, and sought howe they
myght destroye hym: but they were as
frayed of hym. For all the people mar
uailed of hys doctryne. (Luk.) And vnto
to certayne whiche trusted in them sel
ues that they were perfecte, and dispi
sed other, he spake this parable. There
went by two menne into the temple to
praye. The one a Pharise, the other a
Publicane. The Pharise stode & pray
ed by hym selfe after this maner. I
thanke God that I am not as other
menne, robbers, vnyghteous, aduou
terours, or as this Publicane. I faste
twyce in the weke. I geue the tythes of
all y I haue. And the Publicane stode
a farre of, and woulde not lyfte vp his
eyes to heauen; but smote vpon hys
breste, and sayde. God be thou mercy
full vnto me synner. I tell you. This
man went downe into hys house, iust
fied more then the other. For who so
eralteth him self, shalbe brought lowe,
and he that humbleth hym selfe, shalbe
eralted

eralted. (Marke) And at euen he wente
out of the ctye.

Of the disciples admiration
vpon the wythering of the fygge
tree. mat. 21. mar. 11. Capit. Cxi.

And on the morow they passed by, Marke.
and sawe the fygge tree y it was
withered vnto the rote, and (Mat)
they maruayled, and said: Howe
is it wythered away so sone? (Marke)
And Peter thought thereon, and sayde
vnto hym. Master, beholde the fyg tree
that thou cursedest is withered away.
Jesus answered and said vnto them.
Haue sayth in God. (Math) Verelye I
say vnto you, yf ye haue saythes & doute
not, ye shall not onely do this with the
fygge tree, but yf ye shall say vnto thys
mountayne, auoyde, and caste thy selfe
into the sea it shalbe done. And therfore
I say vnto you, that what soeuer ye are
in prayer, yf ye beleue ye shall receaue
it. (Mark) And whan ye stāde and pray,
forgeue yf ye haue oughte against any
man, that your father also in heauen
maye forgeue you youre trespasses.

T. i.

Of

The seconde Booke.

¶ Of the question of Johns bapt-
time. Mat. xxi. Marke. xi. Luke
xx. Capi. Cxxii.

Marke.

And they came againe to Ierusalē.
(Luke) And it foruned one of those
dayes, whā he taught y people in
the temple, and preached the ghospel.
(mathe.) The chiefe priestes came vnto
hyin as he was teachynge, (Luke)
and the Scribes, with the elders (Mat)
of the people, and sayd: by what autho-
ritie doest thou these thinges? and who
gaue the this authoritie (marke) to do
suche? (Luke) tel vs. (Math.) Iesus an-
swered, and said vnto the: I wpll are a
worde of you also, which yf ye tell me,
I in lykewyse wpl tel you, by what au-
thoritie I do these thinges. The bap-
tisme of Iohn, whence was it, fro hea-
uen or of menne? (Mar) Aunswere me,
(Math.) then thought they (Luke) in the
selues, and sayde. (marke) If we saye it
was from heauē, then shal he say, why
dyd ye not then beleue hyin? but yf we
saye, it was of menne, then feare we
(Math.) the people. For euery mā helde
Iohn for a prophete. And they aunswere
red

red Iesus, and said: we can not tel.

Then said he vnto them, nether tell I you, by what authoritie I do these thynges.

¶ Of two sonnes, of the whiche the one accomplished his fathers wil. Mat. xxi. Capi. Cxxii.

BUt what thinke ye? A certayne Math.
man had two sonnes, and came to the fyrst, and said. Go thy way my sonne, & worke to day in my vyneyarde. He answered and said, I wil not, but afterwarde he repeted and wet. He came also vnto the secōde and said lyke wyse. And he answered, & said: I wil go, and wet not. Whether of the twayne dyd hys wil of your father? They said vnto him the fyrst. Iesus said vnto the. Merely I say vnto you. The Publicanes, & harlottes shall come into the kingdom of God before you. For John came vnto you, and taught you hys right way, & ye beleued him not, but hys Publicans and harlottes beleued him. As for you, though ye sawe it, yet were ye not moued with repentaunce, yf ye myght afterwarde haue beleued hym.

I. ii.

Of.

The seconde Booke.

Of the vyneyarde which was
let out to the husbandemen. mat.
21. mar. xii. Luk. xx. Cap. Cxxiii.

Mathe **H**ere another parable. (Luke)
A certayne man, (Mat.) was an
householder, planted a vyne-
○○○yarde, and hedged it rounde a-
bout, and dygged a vyneprasse in it,
and a poole, and buylte a tower, and let
it out vnto husbandemen, and went in
to a straunge countrey (Luke) for a
longe season. (Mat.) Now whan the time
of the frute drew nere, he sent his ser-
uautes to the husbandemen (Luke) to
geue hym of the fruite of the vineyard.
(mat.) Then the husbandemen caught his
seruautes, one they bet, (Mark) & sente
hym away empty, (Mat.) another they
kylled, another they stoned. Agayne he
sent other seruautes mo then the fyrst,
and they dyd vnto them in like maner,
(Marke) and brake their heddes, & sent
them away shamefully deale wythal.
(Luk) And besydes this he sent another
but they wounded him, & thrust him out.
(Mat) At the last (Marke) haupnge as
yet one derely beloued sonne, (Luk) the
Lorde

Lord of þe vyneparde said: what shal I
 do: I wil sende my deare sonne. (Mar)
 Hym he sent also vnto them at y last, &
 said: parauenture they wyll stande in
 awe of my sonne, (Luke) whan they se
 him. But whan þe husbādmensaw him,
 they thought in them selues, (Mar) and
 said one to another. (Mat) This is the
 heire: come, let vs kyll hym, and take
 hys enheritaunce vnto our selues. And
 they toke hym, and thruste hym oute of
 the vineparde, and slew him. Now whā
 the Lorde of the vyneparde cometh,
 what shal he do witych those husbādmē?
 (Luke) He shal come and destroye these
 husbandemen, & let out hys vyneparde
 vnto other. (mat.) They said: he wyll
 cruelly destroy those euell personnes,
 and let out hys vyneparde vnto other
 husbandemen, whiche shall deliuer
 hym the frute in tymes conueniente
 (Luke) whan they hearde that, they said
 vnto him, God forbid. But he behelde
 the & said, what is this the that is writ-
 tē: (mar.) haue ye not red this scripture?
 The same stone which the builders re-
 fused, is become the heade stone in the
 corner: This was the lordes doynge,
 and it was maruelous in oure eyes.

Psa. 117. c.

L. iii.

Math.

The seconde Booke.

(Mat) Therfore I saye vnto you, the kyngedome of God shalbe taken from you, and shalbe geue vnto the heithen, which shal bring forth the frutes of it. (Luke) Whoso euer falleth vpon this stone, shalbe broken in sunder: But vpon whome so euer he falleth, he shall grynne hym to poulder. (Mat.) And whā the high priestes and Pharises hearde his parables, they perceaued he spake of them. And they went about to take hym, (Luke) and to laye handes vpon hym, the same houre, and they feared the people, (mat) because thei helde him for a Prophete. (Marke) And they lefte hym, and wente theyr wayes.

¶ Of the weddyngge garmente
Math. xxi. Luke. xiii. Capitulo.
Cxxv.

Math. **A**nd Iesus answered, and spake vnto the agayne in parables, and sayde. The kyngedome of heauen is lyke vnto a king whiche maryed his sonne. And sente forth his seruantes, to call the gesses vnto the marriage, and they woulde not come. Againe

gayne he sent other seruauntes, & said.
Tel the gesses. Beholde, I haue pre-
 pared my dynner, myne oren, and my
 fed cattell are kylled, and all thynges
 are ready come to the mariage. But
 they made light of it, & went their waies,
 one to his husbandry, another to his
 marchandise. As for the remnaunt they
 toke his seruauntes, and intreated them
 shamefully, and slew them. When the
 kynge hearde that, he was wroth, and
 sente for hys warryers, and destroyed
 those murtherers, and set fyre vpon
 theyr cytye. Then sayde he to hys ser-
 uauntes. The mariage in dede is prepa-
 red, but the gesses were not worthe.
 Go youre wayes oute therefore in to
 the hyghe wayes, and as manye as ye
 fynde, byd them to the maryage, and
 the seruauntes wente oute into the hye
 wayes, and gathered together as ma-
 ny as they coulde fynde bothe good
 and badde, and the tables were all
 full. Then the kynge wente in to
 se hys gesses, and spyde there a manne
 that had not on a weddyng garment,
 and sayde vnto hym: frende, howe
 camst thou hether, and haste not on
 a weddyng garment?

A.iiii.

And

The seconde Booke.

(Mat) Therfoze I saye vnto you, the kyngedome of God shalbe taken from you, and shalbe geue vnto the heithen, which shal bring forth the frutes of it.

(Luke) Whoso euer falleth vpon this stone, it shalbe broken in sunder: But vpon whome so euer he falleth, he shall grynde hym to poulder (Mat.) And whā the high priestes and Pharises hearde his parables, they perceaued he spake of them. And they went about to take hym, (Luke) and to laye handes vpon hym, the same houre, and they feared the people, (mat) because thei helde him for a Prophete. (Marke) And they lefte hym, and wente theyr wayes.

Of the weddyng garmente
Math. xxi. Luke. xiii. Capitulo.
Cxxv.

Math. **A**nd Iesus answered, and spake vnto the agayne in parables, and sayde. The kyngedome of heauen is lyke vnto a king whiche maryed his sonne. And sente forth the hys seruautes, to call the gesses vnto the marriage, and they woulde not come. Againe

gayne he sent other seruauntes, & said.
 Wel the gastes. Beholde, I haue pre-
 pared my dynner, myne oren, and my
 fed cattell are kylled, and all thynges
 are ready come to the mariage. But
 they made light of it, & went their waies,
 one to his husbandry, another to his
 marchandise. As for the remnaunt they
 toke his seruauntes, and intreated them
 shamefully, and slew them. When the
 kynge hearde that, he was wroth, and
 sente for hys warryers, and destroyed
 those murtherers, and set spyer vpon
 theyr cotype. Then sayde he to hys ser-
 uauntes. The mariage in dede is prepa-
 red, but the gastes were not worthe.
 Go youre wayes oute therefore in to
 the hyghe wayes, and as manye as ye
 fynde, byd them to the maryage, and
 the seruauntes wente oute into the hye
 wayes, and gathered together as ma-
 ny as they coulde fynde bothe good
 and badde, and the tables were all
 full. Then the kynge wente in to
 se hys gastes, and spyde there a manne
 that had not on a weddyng garment,
 and sayde vnto hym: frende, howe
 camste thou hether, and haste not on
 a weddyng garment?

T.iiii.

And

The seconde booke.

And he was euen specheles. Then said the kynge vnto his seruauntes. Take and bynde hym hande and fote, & caste him into bitter darknesse, there shalbe waylynge, and gnashynge of teth, for many are called, but fewe are chosen.

Of payinge trybute vnto Cesar. Mat. xxii. Marke. xii. Luke. xx. Capi. Cxxvi.

Mat. **T**hen went the Pharises, and toke councel howe they myghte tangle him in his wordes. (Luk) And they watched him, & sente for the spiets, (Marke) certayne of the Pharises, (Mat) their disciples wth Herodes officers, (Luk) which shuld sayne them selues perfect (Marke) to take him in his wordes. (Luk) to deliuer him vnto y^e power and authoritie of the debite. (Mark) and they came, (Luke) and asked him, & said: (Math) Master, we know y^e y^e art true, (Luke) & saiest, and teachest right (mat) noz carest for no man. For thou regardest not y^e outwarde appearaunce of menne (Mar.) noz the face of man, but teachest the waye of GOD trulpe, (Luke) Is it lawefull that we geue tribute vnto y^e Emperour, or not? But

But he consideringe their craftyness, sayde vnto them. (Math) O ye ypocrites, why tempte ye me? Shewe me the tribute money, (Marke) that I may se it. (Math) And they toke hym a peny: and Iesus sayde vnto them, whose is this image and superscription? (Luke,) They answered and sayde, the Emperours, (mat) then sayd he vnto them. Geue therefore vnto the Emperoure, that whiche is the Emperours, and geue vnto God, that whiche is Gods. (Luke) And they could not reprove his worde before the people. (Mat) When they hearde that, (Luk) they marvelled at his aunswere, and helde theyr peace, (Mat.) and lefte him, and wente theyr waye.

Of the woman whiche had seven husbundes. Mathew. xxi. Mar. xii. Luc. xx. Cap. C. xxi. bit

The same daye there came vnto him the Saduces whiche holde that ther is no resurrection, and asked hym, and sayde: Maister, Moses sayde, (Marke) and wrote vnto vs, if any mans brother dye, and leaue a wife, and leaue no chyldren, (Math) Math.
Deut. 15. b
his
T. b.

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his brother shall marie his wife, and
rayse vp seide vnto his brother. Nowe
were there seuen brethren. The firste
maried a wyfe, and dyed, (Luk) wyth
oute chyldren. (Math) Lykewise the se-
conde, and thyrde vnto the seventh,
(Mark) toke her to wyfe, (Luke) and lett
no chyldren behinde them, and dyed. At
the laste after all, the woman dyed al-
so: Nowe in the resurrection whose
wyfe shall she be of them? For seuen
had her to wife. (Mar) Iesus answered
and sayde vnto them: ye erre and vn-
derstande not the scriptures nor the
power of God. (Luk) The chyldren of
this worlde mary and are married, but
they that shalbe worthe to enioy that
worlde, and the resurrection from the
deade, shall nother mary nor be mary-
ed, for they can dye nomore, for they
are lyke vnto the aungels, and are the
chyldren of God, in so muche as they
are chyldren of the resurrection. But
that the deade rise againe hath Moses
also signified besydes the bush, when
he called the Lorde the God of Abra-
ham, the God of Isaac, and the God
of Jacob. But God is not a God of
the deade, but of the lyvinge, for
they

Exod. 5. b.

they lyue all vnto hym. (marke) Therefore ye erre greatly. (Math) And whā the people hearde that, they were astounded at his doctrine. (Luc) Then answered certayne of the Scribes, and sayde: Master, thou haste sayde well, and from that time fourthe, they durst aske hym no moze questions.

Of the firste commaundement that is, of the loue of God. mat. xii. Marke. xii. Luke. x. xvi. Cap. Cxxviii.

When the Pharises hearde that he hadde put the Saduces to silence, they gathered them selues together, (Mar) one of the scribes came vnto hym, (Math) a doctor of the lawe, (mar) that had hearkened vnto the how they disputed together, and sawe that he had answered them wel, (Mat) tempted hym and sayd: Master, which is the chiefest commaundement, (mar) of all? Iesus answered him, the fyrrst & chiefest comaundement of al comaundementes is this: heare o Israel, the Lord our God, is one god, & thou shalt loue the

marke
Deut. 6. b.

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the Lorde thy God, with all thy heart,
with all thy soule, with al thy mynde,
and with all thy strength. This is the
first, (Math) and the greatest commaundement:
as for the seconde, is lyke vnto it. Thou shalt
loue thy neyghbour as thy selfe, (mark) there is
none other greater commaundement, then these,
(Mathe) in these two commaundementes
hange all the lawe and the prophetes. (Mar)
And the Scribe sayde vnto him: Master, verely
thou hast sayde ryghte. For there is but one
God, and there is none other without him,
and to loue hym with all the heart. (Mar)
with all thy soule, (Mark) with all thy
mynde, (Luc) with all thy strength, (Mar)
and to loue a mans neyghbour as him selfe,
is more then brente sacrifices, and all
offringes. But whan Iesus sawe that he
answered discretely, he sayde vnto him.
Thou arte not far from the kingdome of
God. (Luk) But whan he was demaunded
of the pharises: whan commeth the
kingdome of God: He answered them and
sayde: The kingdome of God commeth
not with outwarde apperaunce, nother
shall it bee sayde: loo here or there is
it

st. For beholde, the kyngdome of God
is inwarde in you. (Mar) And no man
now durste aske him any mo question.

Of the interrogation, whose
sonne Chyrste is. Math. xii.
Mar. xli. Luc. xx. Capi. C. xxix.

As we while the pharises were
gathered together, Iesus as Math.
ked them, and sayde. What
thinke ye of Chyrste? whose
sonne is he? They sayd Dauids. (Mar)
And Iesus answered and sayde what
he taught in the temple? How say the
Scribes that Chyrste is the sonne of
Dauid? But Dauid him selfe sayeth Psal. 109. a
thorowe the holpe gooste, the Lorde
sayde vnto my lorde, sette thou on my
ryght hande, tyll I make thyne ene-
mies thy footstole, (Math) how then
dothe Dauid in spirite, (Luke) in
the booke of the Psalmes (Math) call
hym lorde. (Luke) Howe is he then hys
lorde? (Math) And no man coulde aun-
swere him one word, (Marke) and ma-
ny people herde hym gladly, (Mathe)
nother durste any man aske hym anye
mo questions from that daye fourthe.

Of

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¶ Of hearinge the Pharysees
doctrines. Mat. xxi. Mar. xii
Luk. xxi. Cap. C. xxx.

Math. **S** Then spake Iesus vnto the peo-
ple, and to his disciples, & said,
(Mar) in his doctrine. (math)
The Scribes and the pharisees
are set downe vpon Moses seat: what-
soeuer they byd you doo and obserue,
that obserue and doo: but after theyr
workes, shall ye not do: for they saye
and do not. They byade heuie and in-
tollerable burthens, and lay them vpon
mens shoulders: but they them sel-
ues heaue not at the with one of their
fyngers. All their workes do they to be
sene of menne, (Luc) take hede, (marke)
and beware of the Scribes. (math)
They set abroad their Philacteries,
and make large borders vpon theyr
garmentes. (marke) They loue to goe
in longe garmentes, (math) and loue
to syt hypermost at the table. (Luc) and
at bankettes. (marke) and to haue the
 fyrste seates in the Synagoges, and to
be saluted in the market: they deuoure
widowes houses vnder a countour of
longe prayers, (Luc) dessemblyng
longe

longe prayer: these shall reseaue the
greater damnacion, (Mark) moze lon-
ger and paynesfull iudgemente. (math)
they loue to be called of men Rabby.
But ye shall not suffer youre selues to
be called Rabby, for one is youre mas-
ter euen Christe, and all ye are bre-
thren: and call no manne father vpon
earthe, for one is youre father, whiche
is in heauen. Nor ye shall not suffer
your selues to be called maysters: for
one is youre master, namely Christe.
He that is greatest amonge you, shal-
be youre seruaunte, for whoso exalteth
hym selfe, shalbe broughte lowe, and
he that humbleth hym selfe, shalbe exalted.

Of dyuers and many bowes
Math. xxiii. Luc. xi. xiii. Capit.
C. xxi.

Wnto you Scribes and phar-
ses, ye ypocrites, that shutte vp math.
the kyngedome of Heauen be-
fore meene, ye come not in your
selues, nother suffer ye them to enter,
that woulde bee in. Woe vnto you
Scribes and Pharyses, ye Ypocrites
that

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that denoure widdous houses, & that vnder the couloure of prayinge longe prayers, therefore shall ye receaue the greater damnacion. Wo vnto you Scribes and Pharises ye ypocrites, which compasse sea and lande to make one proselyte, and whan he is become one, ye make of him a child of hell, two folde more then ye poure selues are. Wo vnto you blynde gydes, whiche saye, whosoever sweareth by the temple, that is nothyng: but whosoever sweareth by the golde of the temple, he is giltye: ye fooles and blinde, whether is greater, the golde, or the temple that sanctifieth the golde? And whosoever sweareth by the altare, that is nothyng, but whosoever sweareth by the offering that is vpon it, he is giltye: ye fooles and blinde, whether is greater the offering, or the altare that sanctifieth the offering? Therefore whoso sweareth by the altare, sweareth by the same, and by all that is thereon: and whoso sweareth by the temple, sweareth by the same, and by hym that dwelleth therein. And whoso sweareth by heauen, sweareth by the seate of God, and by hym that sitteth thereon. Wo be vnto you

you Scribes and Pharises, ye ypocrites, which tith Mint, and Anise, (Luke) Kewe, (mat.) and Commin, (Luke) and al maner of herbes, (Math.) and leaue the wayghtrier matters of the lawe beynde, namely iudgement, mercy, and faythe, (Luke) and the loue of God.

These oughte to haue bene done, and not to leaue the other vndone. (Mathe.)

O ye blynde gydes, which straine out a gnat, but swallow vp a Camel. (Luk) Wo vnto you Pharises, for ye loue to sit vppermost in the Sinagogges, and to be saluted in the market. Wo vnto you Scribes and Pharises, ye ypocrites, for ye are lyke couered sepulchres, where ouer men walke, and are not aware of them. Then answered one of the Scribes, and sayde vnto him: Master, with these wordes thou puttest vs to rebuke also. But he said. And wo be to you Scribes and lawers also. For ye lade me with vntollerable burthens, & ye your selues touche the not w one of youre fyngers. (Math.) Wo vnto you Scribes and Pharises, ye ypocrites, which make cleane & bitter syde of & cup, and platter, but w in ye are full of robbery, and vncleynesse.

Thou blynde Pharise,

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Pharise, cleanse fyrste the insyde of the
cup & platter, that y^e insyde may be cleane
also. Woe vnto you Scribes & Pharise-
ses, ye ypocrites, whiche be lyke vnto
paynted Sepulchres, that appeare be-
autifull outward, but w^hin they are full
of dead mē's bones, and al fylthynesse,
euen so are ye also. Outwarde ye ap-
peare righteous vnto mē, but w^hithin
ye are ful of ypocrisy and iniquite. Woe
be to you Scribes and Pharises, ye y-
pocrites, which builde y^e tombes of the
Prophetes. (Luk) But your fathers put
thē to death, (Mat.) and garnish y^e sepul-
chres of y^e righteous, and say: yf we had
bene in our fathers time, we would not
haue bene partakers w^h thē in y^e bloude
of y^e Prophetes. Therfore ye be witnes-
ses vnto your selues, (Luke) and doute-
les ye beare wytnesse, & consent vnto the
dedes of your fathers, (mat.) that ye are
the childrē of thē, which slew y^e Prophe-
tes. (Luke) For ye build y^e sepulchres of
y^e Prophetes, but your fathers put thē
to death. (mat.) Wo to, fulfyl ye also the
measure of your fathers. Ye serpen-
tes. Ye generaciō of bipers, how wil
ye escape the damnacion of hell? (Luke)
Therfore said y^e wysedd of God. (mat.)
Beholde

Behold, I sende vnto you **P**rophetes,
 (Luke) & **A**postles, (Mat) and wylle me,
 & **S**cribes, & some of the ye shal kil, and
 crucifie, & some of the shal ye scourge in
 your synagoges, & persecute the fro city
 to citie, that vpon you may come, (Luk)
 and be required (mat) all the righteous
 bloud (Luk) of al the **P**rophetes, (Mat)
 which haue bene shed vpon the earth,
 (Luk) sence the foundation of **h** worlde,
 of this generacion, (Mat.) from **h** bloud
 of righteous **A**bell, vnto the bloude of
Zachari the sonne of **S**arathias, whome
 ye slewe, (Luk) whiche perished, (Mat)
 betwene the temple and the aultare.

Gen. 4. 8
 Zacha. 1. 2.
 2. para. 24. d

Merelye I saye vnto you, all this
 thynges shal lyght vpon this generaci
 on. (Luke) **N**o vnto you lawers, for ye
 haue receaued the keye of knowledge,
 ye are not come in youre selues, and
 haue forbydden them that would haue
 bene in, whiche he spake thus vnto them,
 the **S**cribes and **P**harises beganne
 to preasse sore vpon hym, and to
 stoppe hys mouthe wyth manye ques
 tions, and layed wayte for hym, and
 soughte to hunte oute some thyng
 oute of hys mouth, that they myghte
 accuse hym. Mathevv)

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4. Esd. i. c

Psal. ii. 7. c

O Jerusalem, Jerusalem, thou that
slaiest the Prophetes, and stonest them
that are sent vnto thee: How oft would
I haue gathered thy children together,
euen as the henne gathereth her che-
kens vnder her wynges, and ye would
not: Beholde youre habitation shal be
lefte vnto you desolate, for I saye vnto
you, ye shal not se me hence forth, tyl ye
say. (Luke) Blessed be he that commeth
in the name of the Lord.

Of the Jewes obstinate, & of the
wyddow which offered two mytes.
Ioan. 12. mar. 12. luk. 21. Cap. 132

Ioan.

Esay. 53. a

Esay. 6. c.

And though he had done such syg-
nes before the, yet beleued they
not on hym, & the sayinge of Esay
:: :: the Propete might be fulfilled:
which he spake, Lord who beleueth our
preaching, or to whō is the arme of the
Lorde opened? Therfore could thei not
beleue, for Esay said againe. He hathe
blinded their eyes, and hardened their
heart, that they shuld not se wyth eyes,
nor vnderstande with their heart, and
shuld be conuerted, and he shuld heale
them.

them. This said Elay, whan he sawe
 his glory, and spake of him. Neuerthe-
 lesse many of the chiefe rulers beleued
 on him, but because of the Pharises,
 they would not be aknowen of it, lest
 they shoulde be excommunicate: for
 they loued moze the prayse of men, the
 of god. Iesus cried, & said. He that bele-
 ueth on me, beleueth not on me, but on
 him that sent me. And he that seeth me,
 seeth him that sente me. I am come a
 lyght into the worlde, that who so euer
 beleueth in me shoulde not byde in dar-
 kenes, and he that heareth my wordes,
 and beleueth not. I iudge hym not, for
 I am not come to iudge the world, but
 to saue the worlde. He that refuseth
 me, and receaueth not my wordes, hath
 one alreadye that iudgeth hym. The
 woorde that I haue spoken, that shall
 iudge hym at the laste day. For I haue
 not spoken of my selfe, but the father
 that sent me, hath geue me a comaunde-
 met what I shuld do, & say. And I know
 y his comaundemet is lyfe euerlasting.
 Therfore loke what I speake, y speake
 I euē so, as my father hath sayde vnto
 me. (Marke) And Iesus sat ouer agayst
 gods chest, and behelde (Luke) the, that
 cast

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caste in their offerings into the chest,
(Mar) and how y people cast in monye,
and many that were riche put in much.
And there came a pooze wedow, & put
in two mites, which make a farthinge.
(Luke) He sawe also a pooze wedowe
which put in two mytes, (Mat.) And he
called vnto hym his dyscyples, and said
vnto the: Verely I saye vnto you, this
pooze wedow hath put moze into the
chest, then al they y haue put in: they all
haue put in of their superfluitie (Luke)
vnto y offering of God. But she of her
pouertie hath put in, (Marke) al that she
had, euen her whole spuyng.

Of the building of y tēple, and of
the threatening of y destrucciō of
the same. Mat. 24. Marke. xiii.
Luke. xxi. Capi. Cxxiii.

Math. **A**nd Iesus went out and departed
fro y tēple: and his disciples came
vnto hym, to shew him y buildyng
of the temple. (Luke) And what
some spake of the temple, that it was
garnyshed wyth goodly stonys & Je-
wels. (Mat.) Iesus answered & said vnto
them. Se ye not all these thynges?
(Mark) And what a buyldyng is this?
(Mathe)

(Math.) Merely I say vnto you, (Luke) the time shal come wherein of all thys y^e pe see, there shal not be left one stone vpon another, which shal not be broke downe. (Math.) And as he sat vpon the mounte Oliuet, (Marke) ouer agaynst the temple, (Math.) hys discyples came vnto him secretlye, (Mar.) namely Peter, James, John, and Andrew, asking him, (Mat.) and sayinge: Te lvs whan shal these thinges come to passe, & what sygne shal there be of thy cominge, and of the ende of the worlde? Jesus answered & sayde vnto them. Take hede that no mā deceaue you, for there shal many come in my name, & saye I am Christ, and shal deceaue many, (Luke) and the tyme shal drawe nye, folowe them not. (Math.) Ye shal heare of warres, and of the noyse of warre, (Luk) But whan ye heare of warres, and insurreccions, be not ye afraied. For suche must come to passe, but y^e ende is not yet thereof so sone. The said he vnto the. One nacion shal rise agaynst another, & one realme agaynst another. And there shalbe great earthquake here & there, pestilence, and dearth, and fearfull thinges, and great tokens shal there be fro heauen. (Math)

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caste in their offeringes into the chesse,
(Mar) and how y people cast in monye,
and many that were riche put in much.
And there came a pooze wedow, & put
in two mites, which make a farthinge.
(Luke) He sawe also a pooze wedowe
which put in two mytes, (Mat.) And he
called vnto hym his dyscyples, and said
vnto the: Verely I saye vnto you, this
pooze wedow hath put moze into the
chest, then al they y haue put in: they all
haue put in of their superfluitie (Luke)
vnto y offering of God. But she of her
pouertie hath put in, (Marke) al that she
had, euen her whole lyuynge.

Of the building of y tēple, and of
the threatening of y destrucciō of
the same. Mat. 24. Marke. xiii.
Luke. xxi. Capi. Cxxiii.

Math. **A**nd Iesus went out and departed
fro y tēple: and his disciples came
vnto hym, to shew him y buildig
of the temple. (Luke) And what
some spake of the temple, that it was
garnished wth goodly stoness & Je-
wels. (Mat.) Iesus answered & said vn-
to them. Se ye not all these thynges?
(Mark) And what a buyldynge is this?
(Mathe)

(Math.) Merely I say vnto you, (Luke) the time shal come wherein of all thys y^e pe see, there shal not be left one stone vpon another, which shal not be broke downe. (Math.) And as he sat vpon the mounte Oliuet, (Marke) ouer agaynst the temple, (Math.) hys discyples came vnto him secretlye, (Mar.) namely Peter, James, John, and Andrew, asking him, (Mat.) and sayinge: Te lvs what shal these thinges come to passe, & what sygne shal there be of thy cominge, and of the ende of the worlde? Iesus answered & sayde vnto them. Take hede that no mā deceaue you, for there shal many come in my name, & saye I am Christ, and shal deceaue many, (Luke) and the tyme shal drawe nye, folowe them not. (Math.) Ye shal heare of warres, and of the noyse of warre, (Luk) But whan ye heare of warres, and insurreccions, be not ye afraied. For suche must come to passe, but y^e ende is not yet thereof so sone. The said he vnto the. One nacion shal rise agaynst another, & one realme agaynst another. And there shal be great earthquake here & there, pestilence, and dearth, and fearfull thinges, and great tokens shal there be fro heauen. (Math)

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All these are the begynnynge of sorowes. (Marke.) But take ye hede to your selues. (Luke) But before al these, they shall laye handes vpon you, and persecute you, (Mat) they shall put you to trouble, and shal kyl you, (Mar) they shal deliuer you vp to the councels, and synagoges, and ye shalbe beaten, and brought before Princes & kynges for my sake. (Luk) But this shal happē vnto you for a witnesse. (Mat.) Then shal many be offended, & shal betray, & hate one another. And many false prophetes shal arise, & shal deceaue many, & because iniquite shal haue the vpper hād, & loue of many shal ware cold, & abate. But who so endureth vnto the ende, the same shalbe saued. And this gospel of the kyngedome shalbe preached in all the worlde, for a witnesse to all people, and then shal the ende come. (Marke) Now whā they shal lede you, & deliuer you vp. (Luke) Be at a point therfore in your heartes, that ye take no thought how ye shal answer. (Marke.) For it is not ye that speake, but the holy gost. (Luke) For I (Mar.) in the same houre (Luke) wil geue you mouth & wysedō, against the which al your aduersaries shal not be able

ble to resist. (Mar) One brother shall de-
liuer another to death, and y^e father the
sonne, & y^e childre shall rylse agayst theyr
fathers, and mothers, and shall helpe
them to deathe, (Luke) ye shall be dely-
uered vp, even of your elders, brethren,
kynfolkes, and frendes: and ye shall be
hated of euery manne for my names
sake, and yet shall not one heere of your
heade perishe, holde faste youre soules
with pacyence.

Of the commynge, and per-
secucion of Antechrist. Math.
xxiii. Marke, xiii. Luke, xxi.
Capitu. C. xxxiii.

When ye therefore shall se the ab-
ominacion & desolation, where
of it is spoken by Daniel the pro-
phete standinge in the holy place
(marke) where it ought not, (Mat) who-
so readeth it, let hym marke it well,
(Luke) that the desolation of Ierusalem
is at hande. (math) Then lette them,
which be in Jewry, fflye vnto the mou-
taynes, and lette him whiche is in the
house toppe, not come doune to fet any
thyng

mathe.
Dani. 9. b

A. b.

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thinge oute of his house, and let hym which is in the felde not turne backe to fetch his clothes. (Luke) And let suche as be in the middelt therof, depart out: and lette suche as be in the countreys, not come therein: for those are the dales of vengeaunce, that euery thing which is wrytten, inaye be fulfyllled. But wnto them that are with chylde: and to thent, that geue sucke in those dayes, (Math) but praye ye that youre syghte be not in the wynter, nor in the Sabbath. (Luke) For there shalbe greate trouble vpon earthe, and wrathe ouer thys people, and they shall fall thorow the edge of the sword, and be led captiue amonge all nations. And Ierusalem shalbe troden downe of the Heythen, vntyll the tyme of the Heythen be fulfyllled.

Of the signes of the consumation of the worlde. Math. xxiii. mar. xiii. Luc. xviij. Ca. C. xxvj

Luke. **A**nd he said to his disciples, þ tyme shal come, whan ye shal desire to se oue day of þ sonne of man, and shall not se it. (Math) Then shall there

there be greate trouble, (Marke) for in those dayes there shalbe suche trouble as was not from the begynnyng of the creatures whiche God created, but to this tyme, nother shalbe. And yf the Lorde had not shortened those dayes, there should no man be saued. But for the electes sake, whome he hath chose, he hath shortened those dayes: then yf anye manne shall saye vnto you: lo, here is Chyiste, or there, beleue it not, (Luk) goo not you, nother folow, (Mat) for there shal aryse false Chyistes, and false prophetes, and shall do great tokens and wonders, (Marke) to deceaue euen the verye chosen, yf it were possible: but take ye hede, beholde, I haue tolde you all before. (Math) wherfore, yf they shall say vnto you: beholde, he is in the wyldernesse, go not ye fourth: beholde, he is in the chamber, beleue it not, (Luke) for as the lyghtenynge shyneth aboue from the heauen: and lighteth ouer all that is vnder heauen, (Mat) so shal the comynge of the sonne of man be in his day: for wher soeuer a dead carcase is, ther will the Eagles be gathered together. (Luke) But firste
must

The seconde Booke.

musse he suffer manye thynges, and be refused of thys generacion.

Of the laste signes of the consumation of the worlde. Mat. xxiiii. Luc. xxi. Capi. C. xxxvi.

math.
Esay. 13. b.
Ezech. 32. b

Immediatlye after the trouble of the same tyme, shall the sunne and the moone lose their lyghte, and the starres shall fall from heauen. (Luke) And there shalbe tokens in the sunne and moone, and starres: & the people shalbe in perplexite throughe the confusion and rozing of the sea and waters, that men shall pynie alwaye for feare, and for loking after the thynges whiche shall come vpon earthe. (math) And the powers of heauen shal moue.

Of the comminge of Christe the iudge, diuerselye signified Math. xxiiii. Luke. xvii. xxi. Mar. xiii. Cap. C. xxxvii.

Math.

And then shall appeare the sygne of the sonne of man in heauen, and then shall all the kinredes of the earth

earthe mourne, and they shall see the
some of manne come in the cloudes of
heauen with greate power and glozpe.
And he shall sende his aungels wyth
the greate voyce of a trumpe, and they
shall gather together his chosen from
the foure windes, from one ende of the
heauen to the other, (mar) from one
ende of the earth to the other. (math)
Learne a similitude of the fygge tree:
whan his bzaunch is yet tender, and
his leaues sprong, (mar) ye know that
the sommer is nie, (Luke) but when
these thinges beginne to come to passe,
then loke vp, and lyft vp your heades:
for youre redemption draweth nye:
and he tolde them a similitude. Behold
the figge tree, and all the trees, whan
they now shute forth the theyr buddes,
ye se by them, and perceaue that som-
mer is now at hande. (mar) So in lyke
wise whan ye se all these thinges come
to passe, (math) be ye sure, that it is nye
euen at the doores: (Luke) the kingdome
of God. Merely I saye vnto you, thys
generation shall not passe, tyll all be
fulfilled, heauen and earthe shal passe,
but my wordes shall not passe. But
take hede to youre selues, that youre
heartes

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heartes be not overladen wyth excesss
of eatinge and with dꝛonkenesse, and
with takynge of thought foꝛ luyngē,
and so thys dape come vpon you vn-
wares. ffoꝛ as a snare shall it come on
all them that dwel vpon earth, (Math)
yet of that dape and houre knoweth no
man, no not the aungels of heauen,
(Mark) noꝛ the sonne hymselfe, (Math)
but onely the father, euen as it was in
the tyme of Noe, so shall the coming
of the sonne of man be also: foꝛ as they
were in the dapes befoꝛe the floude,
they dyd eate, they dranke, married and
were married, euen vnto the dape that
Noe entred into the shyppe, and they
regarded it not tyll the floud came and
toke them al away, (Luke) and destroy-
ed them all, (Mat) so shal also the com-
myngē of the sonne of man be. (Luk)
Lykewise also as it came to passe in
the tyme of Lotte: they dyd eate, they
dranke, they bought, they solde, they
planted, they buylded: but euen y^e same
day y^e Lot went out of Sodom, it ray-
ned fire & brimstone from heauen, and
destroyed them all. After this maner
also shall it go in y^e day whan the sonne
of man shal appeare. In y^e dape whoso
is

is vpon the roofe, & his stufe in y^e house,
 let him not come downe to fetch it: like
 wise he that is in the felde, let hym not
 turne backe for it, that is behinde him.
 Remember Lottes wife: whosoever
 goeth about to saue his life, shal lose it,
 & whosoever lose it, shal saue it. I say
 vnto you: In y^e night shal two lie vpon
 one bed, y^e one shalbe receiued, y^e other
 shalbe forsaken: two shalbe gryndyng
 together, (Mar) at the myl, (Luke) y^e one
 sha be receaued, y^e other shalbe forsakē,
 (Math) two shalbe in the felde, the one
 shalbe receaued, and the other refused,
 (Luk) and they answered, and said vnto
 him: where Lord? he sayde vnto them.
 whersoener the dead carcase is, there
 wyl the Aegles bee gathered together:
 watch continually therfore & pray, y^e ye
 may be worthy to escape al this y^e shall
 come, & to stand before y^e sonne of man.

Luke. 24.

Of watch and prayer. Luc. xxi

xviii. math. xxiii. marke. xiii.

Capit. C. xxxviii.

He tolde the a similitude, signi-
 fyng that men ought alwaies
 to praye, & not to leaue of. And
 sayde: there was a iudge in a ci-
 ty, whiche feared not God, & stode in

math.
Luke. 18.

The seconde Booke.

awe of no man. And in the same cytye there was a widdowe, which came vnto hym, and sayde: delyuer me from myne aduersari. And he woulde not a great while: but afterward he thought with him selfe: thoughe I feare not God, and stande in awe of no manne, yet seyng the wedow is so importune vpon me, I wyll delyuer her, lest she come at the laste, and rayle vpon me: Then sayde the Lorde, heare what the vnrighteous iudge saythe. But shall not God also delyuer his chosen, that crye vnto him daye and nyght, though he deferre them? I saye vnto you, he shall delyuer them, and that shortlye. Neuerthelesse whan the sonne of man commeth, suppose ye that he shal fynde fayth vpon earth? (Marke) Take hede, watche, and praye, for ye knowe not whan the tyme is. Lyke as a man that wente into a straunge countrey, & left hys house, and gaue his seruantes authorite vnto euery one hys worke, and commaunded the porter that he shoulde watche. Watche ye therefore, for ye knowe not whan the master of the house commeth: whether he cometh in the euening, or at mydnyght,

or

or aboute the cocke crowynge, or in the
 morninge: that he cum not lodenly and
 synde you sleeping. Loke what I say vn-
 to you, that I say vnto al, watche. (Luk) Luke. xij.
 Let your loynes be girded aboute, and
 your lyghtes burnynge, and be ye lyke
 vnto men, that waite for their Lorde a-
 gainste he retorne from the marriage,
 that whan he comineth, and knocketh,
 they may straight way open vnto him.
 Blessed are these seruauntes, whome
 the Lorde (whan he comineth) shal finde
 wakynge. Merely I saye vnto you, he
 shall girde vp him selfe, and make the
 syt downe at the table, and shall go by
 the, and minister vnto them. And yf he
 come in the seconde watche, & in the thirde
 watch, & finde them so, blessed are those
 seruauntes. (math.) Watche ye therfore,
 for ye know not what houre your Lorde
 wil come. (Luk) But be ye sure of this,
 that if the good man of the house knew,
 what houre the thefe woulde come: he
 woulde suerly watch, and not suffer his
 house to be broken vp. Therefore be ye
 readye also, for at an houre whan ye
 thynke not, shal the sonne of man come.
 But Peter sayde vnto hym: Lorde, tel-
 lest thou this synplytude vnto vs, or
 x. i. to

The seconde Booke.

to al men also? The Lorde sayde: how
great a thing is a faithful and wise ste-
warde, whome hys Lorde setteth ouer
hys householde, to geue them their due
tie in due season? Blessed is that ser-
uaunte whome hys Lord (whan he co-
meth) shal fynde so doyng. (Mat.) Me-
rely I say vnto you, ouer al his goodes
(Luk) that he possesseth, shal he set him.
(Math.) But and yf the euell shal saye
in hys harte. Tylle, it wylbe longe or
my Lorde come, and begynne to smite
hys felowes, (Luke) and the maydens,
and to eate and drynke, and be dronke,
(Mat.) to eate and drynke with the dron-
ken, (Luke) the same seruantes Lorde
shal come in a daye, whan he looketh
not for hym, and in an houre that he is
not aware of, and shal he we hym in
peres, and geue hym his rewarde with
the vnbeleuers. (Math.) With hypocry-
tes, there shalbe waylynge and gna-
shynge of teeth. (Luke) The seruante
that knoweth hys Lordes wyl, and
prepareth not hym selfe, nother dyd
accordynge to hys wyl, shalbe beaten
with many stryppes. But he y knoweth
not, and yet dothe thynges worthy of
stryppes, shalbe beaten with fewe stry-
ppes

pes. For loke vnto whome much is ge-
uen, of hym shal muche be sought: and
loke to whome muche is committed, of
hym shal muche be required, I am
come to kindle fyre vpon earth, & what
would I rather, then th at it were kind
led already? Notwithstandinge I must
fyrste be baptysed wyth a baptisme, and
howe am I payned tyll it be ended?

Thynke ye that I am come to brynge
peace vpon earth? I tell you nay, but
rather debate; for from hence forth
there shalbe at variaunce in one house,
three agaynst two, and two agaynst
thres. The father shalbe deuyded a-
gaynst the sonne, and the sonne agaynst

the father; the mother agaynst the
doughter, and the doughter a-
gaynst the mother, the mo-
ther in lawe agaynst
the doughter

in lawe,
and the doughter in lawe,
agaynst the mo-
ther in
lawe.

⁊

¶.it.

Di

The seconde Booke.

Of the ten virgins, and tenne
talentes. Math. xxb. Luke. xix.
Capi. Cxxxix.

Mat.

Then shal the kyngedome of hea-
uen be lyke vnto tenne virgins,
whiche toke their lampes, & went
forth to mete the brydegrome.
But fyue of them were folysh, & fyue
very wyse. The folysh toke their lam-
pes, but toke none oyle with them. But
the wyse toke oyle in their vessels, with
their lampes. Nowe whyle the bryde-
grome tarped, they slumbred alle slept.
But at mydnyghte there was a crye
made, behold the brydegrome cometh,
go youre waye oute for to meete hym?
Then arose all those virgins, and pre-
pared theyr lampes. But the folysh
sayde vnto the wyse, geue vs of youre
oyle, for our lampes are gone oute.
Then aunswered the wyse, and sayde.
Not so, lest there be not ynoughe for
vs and you: but go rather vnto them
that sell, and buye for youre selues? And
whyle they wente to buye, the bryde-
grome came, and they that wer ready,
went in wyth hym vnto the mariage,
and

and the gate was shut vp. At the laste
 came the other virgins also, and sayde:
 Lorde, Lorde, open vnto vs. But he an-
 swered and sayde. Merely I saye vnto
 you, I knowe ye not. Watche ye there-
 fore, for ye knowe nother the daye, nor
 the houre, when the sonne of manne
 shall come. Lykewylse as a certayne
 manne readye to take hys iourney into
 a straunge cōtre, called his seruantes,
 and deliuered his goodes vnto them.
 And to one he gaue fyue talentes, to
 another two, and to another one, vnto
 euery mā after his abilitie, & straigh-
 twaye he departed. Then he that had
 receaued the fyue talentes, wente and
 occupied with the same, and wanne o-
 ther fyue talentes. Lykewylse he that
 receaued two talentes, wanne other two
 also. But he that receaued the one,
 wente and dygged a pytte in the earth,
 and hyd hys Lordes money. After a
 longe season came the Lorde of those
 seruantes, and rekened wth them.
 Then came he that had receaued fyue
 talentes, and sayde. Syr, thou deliue-
 redst vnto me fyue talentes. Beholde
 with them haue I wonne fyue talētes
 mo. Then sayde hys Lorde vnto hym.

The seconde Booke.

Well, thou good and faithful seruante,
thou haste bene faythfull ouer lytle, I
wyl set the ouer muche: enter thou in
to the ioye of thy Lorde. Then came he
also that had receaued two talentes,
and sayde: Syr, thou deliueredest vnto
me two talentes, beholde, I haue
wonne two other talentes wyth them;
his Lorde sayde vnto hym. Well thou
good and faythfull seruante, thou
haste bene faythfull ouer lytle, I wyl
set the ouer muche, entre thou into the
ioye of thy Lorde. Then he that had
receaued the one talente, came and
sayde. Syr, I knewe that thou arte an
harde manne, thou reapest where
thou haste not sowed, and gatherest
where thou haste not strowed, and so I
was afrayed, and went and hydde thy
talente in the earthe: Lo, here thou
haste thine owne. But his Lorde an-
swered and sayde vnto hym. Thou
euell and slouthfull seruante, knowest
thou that I reape where I sowed not,
and gather where I strowed not?
Thou shouldest therfore haue had my
money to the chaungers, and then at
my comynge shoulde I haue recea-
ued myne owne wyth dauntage.

Therfore

Therefore take the talente from hym,
and geue it vnto hym that hath ten ta-
lentes. For who so hath, to hym shalbe
geuen, and he shall haue abundaunce.
But who so hath not, from hym shal
be taken awaye, euen that he hath.
And caste the vnprofytable seruaunte
into bitter darknes, there shalbe way-
lynge, and gnashynge of teethe.

Of the purgynge of the
floore in the laste iudgemente.

Math. xxv. Capi. Cxi.

When the sonne of man shall
come in hys glorie, and all holy
angels with hym, then shal he syt
upon the seate of hys glorie. And
all people shalbe gathered befoze hym:
and he shall separate the one from a
nother, as a shepherde deuiceth hys shepe
from the goates. And he shall set the
shepe on his right hande, and hys goates
on the lefte. Then shal the kynge saye
vnto them that shalbe on his right hand,
come hether ye blessed of my father, in-
heret ye the kingdome, which is prepared
foz you, fro hys beginning of the worlde.

Math.

x.iii.

For

The seconde booke.

For I was hongrye, and ye gaue me meate: I was thirly, and ye gaue me drinke. I was harbourles, & ye lodged me: I was naked, and ye clothed me, I was sycke, and ye vspyted me: I was in pryslon, and ye came vnto me. Then shal the righteous answere hym, and saye. Lord, when sawe we the hungry, and fed thee? or thyrstye, and gaue the drynke? When sawe we the harbourlesse, and lodged thee? Or naked, and clothed thee? Or when sawe we y^e sicke, or in pryslon, and came vnto thee? And the kynge shal aunswere and saye vnto them. Merely I saye vnto you. Loke what ye haue done vnto one of y^e lesse of these breth^re, the same haue ye done to me. Then shal he say also vnto them that shalbe on the lesse hande. Depart from me ye cursed into the euerlasting fyre, whiche is prepared for the Deuyll and hys aungels. For I was hongrye, and ye gaue me no meate. I was thyrstye, and ye gaue me no drynke. I was harbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke, and in pryslon, and ye vspyted me not.

Then

Then shal they also answer hym, and saye: Lorde, when sawe we the hongry or thypstie, or herbourlesse, or naked, or sycke, or in prison, and haue not ministered vnto the? Then shall he answer them, and saye. Verelpe I saye vnto you: loke what ye haue not done vnto one of the least of these, that same haue ye not done to me. And these shal go in to euerlastinge payne: but the ryghteous in to euerlastynge lyfe.

Of Chyistes last returning from mounte Oliuet vnto Bethani. Luke. xxii. Math. xxvi. Mar. xi. Cap. C. xli.

The feast of swete bread, which is called Easter, drewe nye. mathe.
(Math) And it came to passe, whan Iesus had finished all these wordes, he sayde vnto his disciples. We knowe that after two dayes shalbe Easter, and the sonne of manne shalbe deliuered to be crucified. (Mark) And at euen he went oute of Bethani with the twelue,

The seconde Booke.

Of the Alabaster bore of ointment. John. xii. Mathe. xiii. Math. xvi. Cap. C. xlii.

John. **T**here they made hym a supper (Mar) in the house of Simon the Leper, (Iohn) and Martha serued: but Lazarus was one of hem that satte at the table with hym (Marke) and as he sat at the table, (Ioh) Mary toke a pounce of pure and costelye Nardus, and anoynted Iesus fete, and dried his fete with hir heere, (mar) and she brake the bore, and poured it vpon his heade, (Math) syttinge at the table, (Iohn) and the house was full of the sauoure of the ointments. (Marke) There were some that disdayned and sayde amonge them selues: (Iohn) then sayde one of his disciples, Judas Iscarioth Simons sonne, whiche afterwarde betrayed hym. Why was not this ointment solde for thre hundred pens, and geuen to the poore? Thys sayd he, not that he cared for the poore, But because he was a thefe, and had the bagge, and bare that which was geuen, (marke) & they grudged against her. (Math.) When Iesus perceaued that

that, he sayde, vnto them. (marke) Let her in realte, (Iohn) this hath she kept against the day of my burying, (math) why trouble ye her? she hath done a good worke vpon me, (Mar) ye haue alwaye the pooze with you, and whansoever ye wyll ye maye do them good, but me haue ye not alwaye. & he hath done what she could, she is come befoze to anoynte my bodye for my buriall, (math) where as she hath poured thys oynment vpon my bodye, she dyd it to burye me. Whereye I saye vnto you, whersoeuer thys gospel shall be preached thowwe oute all the worlde, and that she hath done, (mark) shall be tolde, for a remembraunce of her.

Howe Chryste was solde by Judas. Mat. xxvi. Mar. xiiii. Luc. xxii. cap. C. xlii.

Then assembled together the hye mathe. priesstes, and the scribes, and the elders of the people, in to the palace of the hye priesste whych was called Cayphas, and held a counsel, (mar) & sought how they might take him with deceate, & put him to deathe, (Luke

The second e Booke.

(Luk) and were afrayde of the people.
But they sayde, not on the holpe daye,
leste there be an vp2oze in the people.
(Luc) But Sathan was entred into
Judas named Iscarioth, whyphe was
one of the number of the twelue, and
he went his wape, (math) vnto the hye
priestes, (Mar) to betraye hym vnto
them. (Luc) And he talked with the hye
priestes, and with the hie officers how
he would betray hym vnto them. (mat)
And he sayde, what wyl ye geue me,
and I shall delpyer hym vnto you?
(Mark) whan they hearde that they
were glad, and promised, to geue hym
money, (math) and they offred hym
thyrty siluer pens, (Luc) and he
consented, (Math) and from
that tyme fourthe, he
sought oportunitie to
betray him (Luc)
without anye
rumoure.

Finis.

The thyrd boke of
Chrystes going out of the world.

Of the sendynge of Peter and
John to prepare the passeouer. mat.
xxvi. Mar. xiiii. John. xiii. Luke. xxi
Capitulo. I.

BEfore the feast of Ea- Iohn.
ster, (marke) the firste day
of swete breade, whan the
Easter lambe was offred,
(Luke) and wherin the Ea-
ster lambe must be offred. (math) The
disciples came to Jesus, (marke) & sayd
vnto him. Where wilt thou that we go
and prepare that thou mayst eate the
easter lambe? and he sente two of his
disciples, (Luke) Peter and John, and
sayde. Go youre waye prepare vs the
Easter lambe, that we maye eate. But
they sayde vnto him. Where wylt thou
that we prepare it? He sayde vnto them
(Math) go youre waye into the cytie to
a certayne man. (Luk) Behold whan ye
come in to the cytie, there shall mete you
a man bearynge a pitcher of water, fo-
lowe him into the house that he entrech
in,

The thirde Booke.

in, and say to the goodmā of the house. The master sendeth the worde,, (Mat) my tyme is at hande, I wyth my dysciples muste kepe myne Easter with the. (mar) where is the place of my resurrection? (Luke) and the geshouse where in I maye eate the Easter lambe with my disciples? And he shall shewe you a great parloure paved, (mar) ther make redy for vs. And hys disciples went forth, & came into the cite, (Luk) they wente their way, & found as he had sayd vnto them, & made ready the Easter lambe.

Of the eatinge of the paschall lambe at the Lordes supper. Math. xxvi Marke. xiii. Luc. xxi Cap. ii.

math.

And at euen, (marke) he came with the twelue. (Luke) And whan the houre came, he sat downe, and hys twelue apostles with him. And he sayde vnto them. I haue heartely desired to eate thys Easter lambe with you, before I suffer. For I saye vnto you, that hence fourthe I wyl eate no more thereof, tyll it be fulfilled in the kyngedome of God. And he toke the cuppe

suppe, gaue thanks, and sayde take
this and diuide it amonge you : for I
saye vnto you, I wyl not drynke of the
frate of the vyne, vntyll the kyngdome
of God come.

Of the washyng of the disci-
ples feete, and of the obscure
manifestacion of the traytout
John. xiii. Cap. iii.

Jesus knowynge that hys tyme John
was come, that he should depart
oute of this worlde vnto the fa-
ther, as he had loued hys whiche
were in the worlde, euen so loued he
them vnto the ende. And after supper
whan the deuell had already put in to
the heart of Judas Iscarioth Simons
sonne, to betray him. Jesus knowynge
that the father had geuen all thinges
into his handes, and that he was come
from God, and wente vnto God, he
rose from supper, and layed awayne his
upper garmetes, & toke a towel, & gird
it about him: after ward he poured wa-
ter in to a basen, & began to washe the
disciples fete, and dzyed them with the
towell

The thirde Booke.

to well, that he was gyrded wythall.
Then came he vnto Symō Peter, and
he sayde vnto hym: Lorde, shalte thou
washe my fete? Iesus answered and
sayd vnto hym. What I do, thou know
est not now, but thou shalt knowe it
hereafter. Then sayd Peter vnto hym:
Thou shalt neuer washe my fete: Je-
sus answered hym, if I walhe the not,
thou shalt haue no parte with me. Si-
mon Peter sayde vnto hym: Lorde not
the fete onely, but the handes also and
and the heade. Iesus sayde vnto hym,
he that is washen, nedeth not, saue to
wash the fete, but is cleane euery whyt
And ye are cleane, but not all. For he
knew hys betrayer, therfore sayd he, ye
are not al cleane. Now whan he hadde
washen their fete, and taken hys clo-
thes, he satte hym downe agayne,
and sayde vnto them: wote you what I
haue done vnto you? ye call me master
and Lorde, and ye say ryght therin, for
so I am: yf I then poure Lorde and
master haue washē your fete, ye ought
also to wash one anothers fete. I haue
geuen you an ensample, that ye should
do, as I haue done to you. Merely be-
relve I saye vnto you, the seruaunte is
not

not greater then hys Lorde, nor the
Apostle greater then he that sent hym:
if ye know these thinges, blessed are ye,
yf ye do them. I speake not of you all.
I knowe whome I haue chosen, but
that the scripture myghte be fulfilled.
He that eateth my breade hath lyft vp
hys hele againste me. I tell it you now
before it come, that whan it is come to
passe, ye may beleue that I am he.

Of the institucion of the sacra-
mente of the body and bloude of
Christ. Math. 26. Marke. xiiii.
Luke. xxi. Capit. iiii.

As they dyd eate, Iesus tooke Matthe
the breade, ((Luke)) gaue thankes,
blessed it, brake it, and gaue it to
the disciples, and said: Take, eate,
this is my bodye, (Luke) whiche shalbe
geuen for you: this do in the remem-
brance of me. Lykewyse also the
cuppe. (Mathevv) takynge it, he than-
ked, and gaue it them, and said: Drinke
ye all of this, this is my bloude of the
newe testamēt. (Luke.) This is the cup
of the newe testamente, whych shalbe
P. i. the

The thyrde Booke.

shed for you, (math.) and for many, for the remission of sinnes. I say vnto you, I wyll not drinke hence forthe of this frute of the vyne tree, vntyll that daye y I shal drinke it new wyth you in my fathers kyngedome. (Marke) And they all dranke thereof.

Of a more open detection of the trayter, and of his goynge forth. mat. xxvi. marke. xiiii. Iohn. xiii. Luke. xxii. Capi. v.

Iohn. **U**erely verely I say vnto you, he that receaueth whome I sende, receaueth me: and he that receaueth me, receaueth hym y I sende me. When Iesus had sayde thus, he was heuy in spirite, and testified & said. Verely, verely I saye vnto you, one amonge you shal betraie me, (Mar.) that eateth wyth me. (Ioan) Then the dysciples looked one vpon another: and were in doute of whome he spake, (Mat.) and they were exceedingly sozre, and eche of them, (Marke) one after another (Mat) began to say. Syr. is it I: He answered and sayde: He that dyppeth hys hande

haunde wyth me in the dyshe, the same shall betraye me. The sonne of manne goeth forth as it is wrytten of hym: But wo vnto that manne, by whome the sonne of manne shalbe betrayed. It had bene better for that man, yf he had neuer bene borne. Then Judas that betrayed hym answered and sayde: Master, is it I? He sayde vnto hym: Thou haste sayde it. (Ioan) But there was one amonge hys dysciples, that leaned at the table on Iesus bosome, whome Iesus loued: to hym beckened Simon Peter, that he shoulde are who it was of whome he spake: for the same leaned vpon Iesus brest, and sayd vnto hym. Lorde, who is it? Iesus answered. It is he vnto whome I dyppe the soppe, and geue it. And he dipped in the soppe, and gaue it vnto Judas Iscariot Simons sonne. And after y soppe, y deucl entred in to hym. Then said Iesus vnto him. That thou doest, do quickly: but the same wisse no man at y table. For what intente he sayde it vnto hym. Some thoughte, for so muche as Judas hadde the bagge, that Iesus hadde sayde vnto hym, bye that is necessarye for vs agaynst the feaste:

The thyrde Booke.

or that he should geue some thyng vnto the pooze. Whan he had receaued the soppe, he went out immediatly, and it was nyght. Whan he was gone forth. Iesus said: nowe is the sonne of man glorified, and God is glorified in hym. If God be glorified in him, then shall God glorifye hym also in hym selfe, and straighte waye shall he glorifye hym.

Of the question which of the disciples should be greatest, and of the foretelling of Peters Denyal. mat. 26. mar. xiii. Luke. xxi. Ioan. xiii. Capi. vi.

Luke.

And they beganne to are amonge them selues, whyche of them it shoulde be, that shoulde betraye hym. There rose a stryfe also amonge them, whyche of them shoulde be taken for the greatest. But he sayde vnto them: The kynges of the world haue dominion ouer the people, and they that beare rule ouer them are called gracious Lordes. But ye shall not be

be so, for the greatest amonge you, shal
 be as the yongest, and the chesest, as a
 seruaunte. For whyche is the greatest,
 he that sitteth at the table, or he that ser-
 ueth? Is not he that sitteth at the table?
 but I am amonge you as a minister.
 As for you, ye are they that haue byden
 with me in my temptacions. And I
 wyll appoynte the kyngedome vnto
 you, euen as my father hath appoynt-
 ed me, that ye maye eat and drinke at
 my table in my kyngedome, and sytte
 vpon seates, and iudge the twelue try-
 bes of Israet. (Mat.) Then sayd Iesus
 vnto them. This nyghte shall ye all be
 offended in me. For it is wyrtten, I wil Zacha. 13. 6
 smyte the shepherde, and the shepe of
 the flocke shalbe scatered abroade. But
 after that I ryse agayne, I wyll go be-
 fore you into Galyle. Peter answered
 and said vnto him. Though al menne
 shoulde be offended in thee, yet wyll I
 neuer be offended. Iesus sayde vnto
 hym, verely I saye vnto thee.
 (Luke) Simon beholde, Sathan hath
 desyred after you, that he myghte syt
 you euen as wheate: but I haue prayed
 for thee, that thy faithe faile not, & whā
 thou art conuerted, strength thy brethre.

The thyrde Booke.

(Ioan) Deare chyld: en I am yet a lytle whyle with you, ye shal seke me, and as I sayde vnto the Jewes, whether I go, thither canne ye not come. And I tell it you now. Simon Peter sayde vnto hym, Lorde, whether goest thou? Jesus answered hym, whither I go, thou canste not folowe me now, but thou shalt folowe me hereafter. Peter sayde vnto hym: Lorde, why cannot I folow the now? I am redy to go with the into prison, and to deathe, I wyl geue my lyfe for thy sake. Jesus answered hym, Wylte thou geue thy lyfe for my sake? Merely, verely I say vnto thee. (mat) This same nyghte (Marke) befoze the cocke crow two tymes, shalt thou denye me thryse. But he sayde yet more, (mat.) and thoughte I should dye with thee, yet wyl I not denye thee. Nykewyse also sayde all the dysciples. (Luke) And he sayd vnto them. Whan I sent you without wallet, without scrip, and without shues, lacked ye any thig? They sayde, no. Then sayde he vnto them, but now he that hath a wallet let hym take it vp, lykewyse also the scrip. But he that hath not, let hym sell hys coat, and bye a swerde. For I saye vnto

unto you. It muste yet be fulfilled on me y is wyrtten, he was counted among the euell doers. For loke what is wyrtten of me, it hath an ende. But they sayde. Beholde, here are two swear-des. He sayde unto them, it is y-noughe.

Esay. 53. c

Of the fyrste parte of the Lordes Sermon at Supper. Ioan. xiii. xiiii. Math. xxvi. Capitule. vii.

Rare chyldren, I am yet a lytle whyle wyth you. A newe commaundemente geue I you, that ye loue together, as I haue loued you, that euen so ye loue one another. Wythys shall every mā know that ye are my dyscyples. If ye haue loue one to another. And he sayde, let not your hearte be afraied, yf ye beleue in God, then beleue also in me. In my fathers house are many dwellynges: If it were not so, I woulde haue tolde you. I go to prepare a place for you. And thoughe I go to prepare a place.

Iohn.

The thyrde Booke.

for you, yet wyl I come agayne, and
receaue you vnto my selfe, that ye may
be where I am: and wether I go ye
know, and the way know ye also. Thomas
sayde vnto hym. Lord, we knowe
not whether thou goest, and how canne
we knowe the waye? Iesus sayde vnto
hym, I am the waye, and the trueth,
and the lyfe. No man commeth to the
father but by me: yf ye knowe me, ye
knowe my father also. And fro hence
forthe ye knowe hym, and haue sene
hym. Whylippe sayde vnto hym. Lord
shewe vs the father, and it sufficeth vs.
Iesus saide vnto him, Thus longe am
I with you, and haste thou not knowen
me? Philip, he y seeth me, seeth the fa-
ther, and how sayest thou then, shewe
vs the father: beleuest thou not that I
am in y father, & y the father is in me?
The wordes y I speake vnto you, those
speake not I of my selfe, but y father y
dwelleth in me, he doth y workes. Be-
leue me y I am in y father, & y y father
is in me, or els at y leest beleue for the
workes sake. Merely verely I say vnto
you, he that beleueth in me, shal do the
woorkes that I do, and shall do grea-
ter then these, for I go to my father.

And

And whatsoeuer ye aske my father,
in my name, that wyl I do, that the fa-
ther may be prayesed in the sonne: yf ye
aske any thynge in my name, I wyl
do it. If ye loue me kepe my commaun-
dementes, and I wil praye the father,
and he shall geue you another comfort-
er, that he maye byde with you for e-
uer, euen the spirite of truthe, whome
the worlde cannot receaue, for it seith
him not, neither dothe it knowe hym,
but ye know him, for he abideth wth you,
& shalbe in you: I wil not leaue you co-
fortles, I come vnto you, it is yet a litle
while, thē shall y^e worlde se me nomore,
but ye shal se me, for I lyue, & you shal
lyue also. In y^e day shal ye know, that I
am in y^e father, & ye in me, & I in you.
He that hath my comaundementes &
kepeth them, y^e same is he y^e loueth me,
he that loueth me, shalbe loued of my
father, and I wyl loue hym, and wyl
shewe my owne selfe vnto him. Indas
sayd vnto him, not the Iscariot, Lord
what is the cause then that thou wylte
shewe thy selfe vnto vs, and not vnto
the worlde? Iesus answered and sayde
vnto him: he that loueth me will kepe
my worde, and my father wyl loue

p. v.

him,

The thyrd Booke.

for you, yet wyll I come agayne, and receaue you vnto my selfe, that ye may be where I am: and wether I go ye know, and the way know ye also. Thomas sayde vnto hym. Lord, we knowe not whether thou goest, and how canne we knowe the waye? Iesus sayde vnto hym, I am the waye, and the trueth, and the lyfe. No man commeth to the father but by me: yf ye knowe me, ye knowe my father also. And fro hence forth ye knowe hym, and haue sene hym. Whylippe sayde vnto hym. Lord shewe vs the father, and it sufficeth vs. Iesus saide vnto him. Thus longe am I with you, and haste thou not known me? Philip, he y seeth me, seeth the father, and how sayest thou then, shewe vs the father: beleuest thou not that I am in y father, & y the father is in me? The wordes y I speake vnto you, those speake not I of my selfe, but y father y dwelleth in me, he doth y workes. Beleue me y I am in y father, & y y father is in me, or els at y leest beleue for the workes sake. Merely verely I say vnto you, he that beleueth in me, shal do the workes that I do, and shall do greater then these, for I go to my father.

And

And whatsoeuer ye aske my father,
in my name, that wyl I do, that the fa-
ther may be prayesed in the sonne: yf ye
aske any thynge in my name, I wyl
do it. If ye loue me kepe my commaun-
dementes, and I wil praye the father,
and he shall geue you another comfort-
er, that he maye byde with you for e-
uer, euen the spirite of truthe, whome
the worlde cannot receaue, for it seith
him not, neither dothe it knowe hym,
but ye know him, for he abideth wth you,
& shalbe in you: I wil not leaue you co-
fortles, I come vnto you, it is yet a litle
while, theⁿ shall y^e worlde se me nomore,
but ye shal se me, for I lyue, & you shal
lyue also. In y^e day shal ye know, that I
am in y^e father, & ye in me, & I in you.
He that hath my comaundementes &
kepeth them, y^e same is he y^e loueth me,
he that loueth me, shalbe loued of my
father, and I wyl loue hym, and wyl
shewe my owne selfe vnto him. Judas
sayd vnto him, not the Iscariot, Lord
what is the cause then that thou wylte
shewe thy selfe vnto vs, and not vnto
the worlde? Iesus answered and sayde
vnto him: he that loueth me will kepe
my worde, and my father wyl loue
hⁱm,

The thirde Booke.

hym, and we wyl come vnto hym, and
wyl make oure dwellynge with him,
but he that loueth me not, kepeth not
my sayinges. And the worde that ye
heare, is not myne, but the fathers
whiche hath sent me. This haue I spo-
ken vnto you, while I was wpth you,
but that comforter, euē the holy goost,
whome my father hath sēt in my name
he shall teache you all thinges, & bryng
all to youre remembraunce, what soe-
uer I haue tolde you. Peace I leue vn-
to you, my peace I geue you, I geue
not vnto you as the worlde geueth. Let
not youre heart be troubled, nother let
it be afrayed, ye haue heard that I said
vnto you, I go and come agayne vnto
you: yf ye loued me, ye would reioyce,
because I sayde, I go to the father: for
the father is greater than I: and now
haue I tolde you befoze it come, that
whā it is come to passe ye maye beleue.
Here after wyl I not talke much with
you, for the prynce of this worlde com-
meth, and hathe nothinge in me, but
that the worlde may know that I loue
the father, and as the father hath com-
maunded me, so do I. Arise let vs goo.
The

The remnaunt of the Lordes
sermone whiche he spake after
his departure from the citie,
somtimes goynge and some ti-
mes standinge. John. xv. xvi.
xvii. capi. viii.

I Am the true vyne, and my father John.
is an husband man, euery bzaunch
that bringeth not fourth frute in
me, shal he cut of: and euerye one
that bringeth fourth frute shalbe pour-
ged, that it maye bringe fourth moze
frute. Nowe are ye cleane, because of
the word that I haue spoken vnto you,
byde ye in me, and I in you. Lyke as
the bzaunch cannot bring fourth frute
of it selfe, excepte it byde in the vyne,
euen so nother ye also, excepte ye abyde
in me, I am the vyne, ye are the bzaun-
ches. He that abydeth in me, and I in
him, shal bringe forth much frute:
for withoute me ye can do nothing. He
that abydeth not in me, is caste out as
a vyne bzaunch, & it withereth, & men
gather it vp, & cast it in to the fier, & it bur-
neth: yf ye abide in me, & my wordes a-
bide in

The thirde Booke.

In you, ye shall aske what ye wyl, and
it shalbe done vnto you. Herein is my
father prayſed, that ye bringe fourth
much frute, and become my disciples.
Lyke as my father hath loued me, e-
uen so haue I loued you: continue in
my loue: yf ye kepe my commaunde-
mentes ye shal cōtinue in my loue, like
as I haue kept my fathers cōmaunde-
mentes, & continue in his loue. These
thinges haue I spoken vnto you, that
my ioye myght remayne in you, and
that youre ioy might be perfect. This
is my commaundemente that ye loue
together, as I haue loued you. No mā
hath greater loue, then to set hys lyfe
for his frende, ye are my frendes, if ye
do that I commaūde you: hence fourth
call not I you seruauntes, for a ser-
uaunte knoweth not what hys Lords
doth. But I haue said: ye are frendes,
for all that I haue heard of my father,
haue I shewed vnto you: ye haue not
chosen me, but I haue chosen you, and
ordayned you that ye goo and bringe
fourth frute, and that youre frute con-
tinue, that whatsoeuer ye aske the fa-
ther in my name, he should geue it you.
Thys I commaunde you, that ye loue
one

one another. If the worlde hate you,
then knowe that it hath hated me be-
fore you: yf ye were of the worlde, the
worlde woulde loue hys owne. Howe-
be it, because ye are not of the worlde,
but I haue chosen you from the world,
therfore the worlde hateth you. Remem-
ber my worde that I sayde vnto you:
the seruaunte is not greater then hys
Lord: yf they haue persecuted me, they
shal persecute you also: yf they haue
kept my word, they shal kepe yours al-
so. But al this they shal do vnto you for
my names sake, because thei know not
him y sent me: yf I had not come & spo-
ken vnto them, the should they haue no
sinne, but nowe haue they nothyng to
cloke their sine withal. He y hateth me,
hateth my father also: yf I hadde not
done amonge them the workes which
none other man dyd, they shoulde haue
no sinne. But nowe haue they sene it,
and yet haue they hated bothe me and
my father: Neuerthelesse that the say-
inge myght be fulfilled which is writ-
ten in their lawe: they haue hated me
without a cause. But whan the com- Psal. 24c.
forter cometh whome I shall sende
you from the father, even the spirit of
trueth,

The thirde Booke.

trueth which proceedeth of the father,
he shall testifie of me, and ye shall
beare wytnesse also, for ye haue bene
with me from the beginninge.

Capi. 16. These things haue I sayde vnto you,
that ye shoulde not be offended: They
shall excommunicate you, the tyme cometh
that whoso ever putteyth you to
death, shal thinke that he doth seruice
vnto God. And suche thynges shal they
do vnto you, because they haue nother
knownen the father, nor yet me. But
these things haue I sayde vnto you,
that whan the tyme cometh, ye maye
thinke thereon that I tolde you: but
these things haue I not said vnto you
from the beginninge: for I was with
you: but nowe I go vnto him that sent
me, & none of you asketh me whether
goest thou? But because I haue sayde
these things vnto you, your hearte is
full of sorowe. Neuerthelesse I tel you
the trueth, it is better for you that I
go awaye, for yf I go not awaye, that
comforter cometh not vnto you: but
yf I depart I wyl send him vnto you.
And whan he cometh, he shall re-
buke the worlde of synne, and of rygh-
teousnesse, and of iudgemente. Of
sinne

synne; because they beleue not on me:
Of ryghteousnesse, because I goo to
the father, and ye shall se me no moze.
Of Iudgemente, because the prince
of this world is iudged already. I haue
yet muche to saye vnto you, but ye can
not now beare it awayne: how be it.
When the spirite of truthe cometh,
he shall leade you, in to all trueth: for
he shall not speake of hym selfe, but
wha:soeuer he shall heare, that shall
he speake, and he shall shewe you
what is to come: he shall glorifye me,
for he shall receaue of myne, and shall
shewe vnto you. All that the father
hath is myne, therefore haue I sayde,
he shall receaue of myne, and shewe
vnto you. After a lyttel while, and ye
shall not se me, and agayne after a ly
tle while, and ye shall se me, for I goo
to the father. Then sayde some of hys
disciples amonge them selues: what
is thys that he sayeth vnto vs: after
a lytle while, and ye shall not se me,
and agayne after a lytle while, and
ye shall se me: for I goo to the fa
ther? Then sayde they. what is this
that he sayeth: after a lytle while: we
canne not tell what he sayeth.

Then

The thirde Booke.

Then perceaued Iesus that they wold aske him, and he sayde vnto them: Ye enquire of this amonge youre selues, that I sayde. After a lytle while, and ye shall not se me, and againe after a lytle while and ye shall se me. Verely, verely I saye vnto you, ye shall wepe & lament, but the world shall reioyce, ye shalbe sorow, but your sorowe shalbe turned into ioye. A woman whan she traueleth hath sorow, for her houre is come, but whan she is deliuered of her childe, she thinketh nomore of the anguysh for ioye that a man is bozne in the worlde. And nowe haue ye sorowe also, but I wyl se you againe, and your hearte shall reioyce, and your ioye shal no man take from you. And in that day shall ye aske me no question, verely, verely I saye vnto you, yf ye aske the father ought in my name, he shall geue it you. Hethereto haue ye asked nothing in myne name: aske and ye shall receaue, that youre ioye may be perfect: these thinges haue I spoken vnto you by prouerbes, neuerthelesse the tyme cometh, that I shall speake nomore by prouerbes, but I shall shewe you plainly of my father. In that daye shall

shall ye aske in my name, and I saye
 not vnto you, that I wyll praye vnto
 the father for you, for the father hym
 selfe loueth you, because ye haue loued
 me, and beleued that I am come oute
 from God. I wente oute from the fa-
 ther, and came into the worlde: againe
 I leue the worlde, and go to the father.
 His disciples sayde vnto him: beholde
 nowe talkest thou playnelye, and spea-
 kest no prouerbe: now are we sure, that
 thou knowest all thinges, and nedest
 not that any man should aske the, ther-
 fore beleue we, that thou camst out fro
 God. Iesus answered them: Nowe ye
 do beleue, beholde, the houre draweth
 nye, and is come already, that ye shall
 be scattered euery man vnto his owne
 and shall leaue me alone, and yet am
 I not alone, for the father is with me.
 These thinges haue I spoken vnto
 you, that in me ye myghte haue peace,
 in the worlde ye haue trouble, but be of
 good comforte, I haue overcome the
 worlde. These thinges sayde Iesus, &
 lyfte vp his eyes towarde heauen, and
 said, father the houre is come, that thou
 glorify thy sonne, & thy sonne also may
 glorifie

Capi. 17.

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glozpfie the. Lyke as thou haste geuen
him power ouer all flesh, that he should
geue euerlastinge lyfe to as many as
thou hast geuen him. But this is the
lyfe euerlastinge, that they know thee,
that thou onely arte the true God, and
whome thou hast sent Iesus Christ. I
haue glozpfied the vpon earth, and fy-
nished the worke, that thou gauest me
to do. And now glozpfie thou me father
by thy owne selfe, with the glozy which
I had or euer the worlde was. I haue
declared thy name vnto y men whome
thou gauest me from the worlde. They
were thine, and thou gauest them vnto
me, and they haue kepte thy worde.
Now know they y al thinges whatso-
euer thou hast geuen me, are of the, for
the wordes whiche thou gauest me,
haue I geue vnto them, and they haue
receaued them, and knowen of a truth,
that I am come forth from thee, and
haue beleued that thou haste sent me.
I pray for them, and not for the worlde:
but for them whome thou haste geuen
me: for they are thine, and all that is
myne, is thine and what thine is, that
is mine and I am glorified in the: and
now I am no more in y worlde, & they
are

are in the world, and I come to the: ho-
ly father kepe i thy name those, whome
thou hast geuen me, y they may be one,
lyke as we are. Whyle I was with the
in the world, I kept them in thy name.
Those y thou gauest me, haue I kepte,
and none of them is losse, but that losse
childe, that the scripture mighte be ful-
fylled: but nowe came I vnto thee, and
this I speake in the world, y they may
haue my ioye parfit in the. I haue ge-
uen them thy worde, and the world ha-
teth them, for they are not of the world,
euen as I also am not of the worlde. I
pray not that thou shouldest take them
out of the world, but that thou kepe the
from euell: they are not of the worlde,
as I also am not of the worlde. Sanc-
tifie them in thy trueth, thy word is the
truth. Lyke as thou hast sent me in to y
world, so haue I sent the into y world,
and for their sakes I sanctifie my selfe
that they may also be sanctified in the
truth. Neuerthelesse I pray not for the
onely, but also for those, which thow
their word shall beleue in me, that they
al may be one, like as y father art i me,
& I in the, y they also maye be in vs, y
y world may beleue that y hast set me.

Psal. 40 b
and. 108. a.

The thyrd Booke.

And the Glozy which thou gauest me,
haue I geuen them, that they may bee
one, lyke as we are one. I in them, and
thou in me, that they maye be perfecte
in one, and that the world may know,
that thou haste sente me, and haste
loued them, as thou haste loued
me. Father I wyll that they whome
thou hast geuen me, be with me, where
I am, that they may se my glozy, which
thou haste geuen me: for thou haste lo-
ued me, or euer the world was made.
Ryghteous father the world hath not
knownen thee, but I haue knownen thee,
and these haue knownen that thou haste
sent me, and I haue declared thy name
vnto them, that they loue wherewith thou
haste loued me, maye be in them, and
I in them.

Of Chrystes entrynge in to y
garden, and of his prayer and
captiuite. Math. xxvi. Marke
xiii. Luc. xxii. Joh. xviii. cap. ix

Iohn.

When Iesus had thus spoken, he
wente fourthe with his disci-
ples, (Luke) and he was wonte,
(Mat.) vnto mount Oliuete, (Iohn) o-
uer the broke Cedron, (Math) in to a

towne, (Marke) called Gethsemani.
 (Iohn) where there was a garden, in
 to the which Iesus entred, and his dis-
 ciples: but Judas that betrayed hym,
 knewe the place also. (Mat.) And saide
 vnto his disciples, sit ye here, while I
 go yonder and praye. And he toke with
 him Peter, and two sonnes of Zebe-
 de, and began to waile sorrowfull, and
 heauy, (Mark) and fearefull, and in an
 agonye. (Math) Then sayde Iesus vnto
 them, my soule is heauy euen vnto
 death: tar ye here, and watche wyth
 me. (Luc) and he gat hym from them,
 aboute a stones castle: (Math) and he
 wente fourthe a lytle, and fell flat vpon
 his face, (Mar) vpon the grounde &
 prayed that (if it wer possible) the houre
 myghte passe from hym: and sayd, Ab-
 ba, my father, all thynges are possible
 vnto thee, take this cuppe awaye from
 me: neuerthelesse, not what I wyll, but
 what thou wylte. (math) And he came
 to his disciples, and founde them a slepe,
 and sayde vnto Peter. (marke) Simon
 sleepest thou, couldest thou not watche
 with me one houre? Watch and pray,
 that ye fall not into temptation: for spirit
 is willing, but the flesh is weake. (Mat)

The thyrde Booke.

Agayne he went the seconde tyme, and
prayed, (mar) the same wordes saying,
(math) **W** my father yf this cuppe can
not passe away fro me except I drinke
it, thy wyll be fulfilled. And he came a-
gaine, and founde the a slepe: for their
eyes were heuue, (mar) & they knewe
not what they shoulde aunswere him.
(mat) And he left them, and went forth
agayne and prayed the thirde tyme, say-
yng the same wordes, (Luk) he kneeled
downe, and sayd: Father yf thou wilt,
take awaye thys cuppe fro me, neuer-
thelesse not my wyll, but thyn be ful-
fylled. And there appeared vnto hym
an angell from heauen, and comforted
hym. And he wrestled with deathe, and
prayed the longer, and his swete was
lyke dropes of bloude, runnyng downe
to the grounde: and he rose vp from
prayer, and came to his disciples, and
founde them sleepinge for heuinesse,
and sayde vnto them. What slepe ye.
(mar) Slepe on now, and take youre
rest, it is ynough, (Luke) rise and pray,
that ye fal not in to temptation, (math)
beholde the houre is come, & the sone
of man shalbe deliuered into y handes
of sinners, arise, let vs be going, (mar)
beholde,

beholde he is at hande that betrayeth
 me. (Iohn) Nowe when Judas had ta-
 ken vnto him the cōpany, & ministers
 of the highe p̄restes and ininisters,
 he came thether with cressettes, with
 lanterns, and with weapens, (math)
 while he yet spake: lo, Judas Iscarioth
 one of the twelue came, and with hym
 a greate multitude with sweardes and
 stauēs, sente from the hyghe p̄restes
 and elders of the people. (Mark) And t̄
 traytōur had geuen them a token, and
 sayde: whomsoever I kysse, the same
 is he, laye handes vpon him, and leade
 him awaye warely, (Mat) and he went
 before them, and came nie vnto Iesus
 to kysse him (Mar) and whan he was
 come, he wente strayghte waye vnto
 him, and sayd vnto him, (Math) hayle
 master, and kissed him, and Iesus said
 vnto him, frende wherefore arte thou
 come? (Luc) Judas betrayest thou the
 sonne of man with a kysse: (Iohn) Ie-
 sus nowe knowinge all that shoulde
 come vpon him, wente fourthe, and
 sayde vnto them: whome seke ye: they
 answered him, Iesus of Nazareth. Ie-
 sus sayde vnto them. I am he, Judas
 also which betrayed him stode with the
 now

The thyrde Booke.

Nowe whan Iesus sayde vnto them,
I am he: and they wence backwardes,
fell to the grounde. Then asked he
them agayne: whome seke ye? They
sayde Iesus of Nazareth. Iesus an-
swered, I haue told you, that I am he:
If ye seke me, then let these goo theyz
waye, that the word myght be fulfilled
whiche he sayde, Of them whome thou
gauest me, haue I not losse one: (math)
John. 7. b. Then came they, and layed handes bp-
on Iesus and toke him. (Luc) When
they that were aboute him, sawe what
woulde folowe, they sayde vnto him,
Lorde, shall we smite with the swearde?
(Iohn) Simon Peter, (Luk) one of the,
(Iohn) Had a swearde, and drew it
oute, and smote the high Preestes ser-
uaunt, and cut of his ryght eare. (Luke)
But Iesus answered, and sayde, suffer
them thus far fourthe. (Iohn) And the
seruauntes name was Malchus: then
sayde Iesus vnto Peter: put vp thy
swearde in to thy sheeth. Shall I not
drynke of the cuppe, whiche my father
hath geuen me? (Mat) for all that take
the swearde, shall peryshe with the
sweard. Or thinkest thou that I can
not praye my father now to sende me
more

more then twelue legiōs of aūgels: but how the shold þ scriptures be fulfilled: For thus muste it be. (Ioh) And he touched his eare, and healed hym: but Jesus sayde vnto the Pziestes and rulers of the tēple, and to the elders that were come vnto him. Ye are come fourth, as it were to a murtherer with sweardes and stauēs: I was daylye with you in the temple, and ye laied no handes vpon me (Math.) I satte and taughte, and ye toke me not, (Luke) but this is your houre, and the power of darknesse, (Math) but all thys is done, that the scriptures of the prophetes myghte be fulfilled. But all the disciples lefte hym and fled. (Iohn) Then the compaignie and captayne, and the officers of þ Jewes toke Jesus. (marke) And there folowed hym, a ponge manne, which was clothed in linnen vpon the bare skynne, and they helde hym, but he let the linnen go, and fled naked from thē.

¶ Howe Christe was sente to Annas, and of Peters first deniall. Math. xxvi. Marke. xiiii Luke. xxii. Iohn. xviii. Cap. i.

But

The thirde Booke.

Math.

BUt they that toke Iesus, (Ioan) bounde him, and led hym awaye first vnto Annas, that was father in lawe vnto Cayphas, and hye Priest for that yere, whiche gaue counsaile vnto the Iewes, that it was good, that one man shoulde dye for the people. As for Simon Peter, he and another Disciple folowed Iesus a farre of. The same disciple was known vnto the hye Priest, and went in with Iesus in to the hygh Priestes palace. But Peter stode without at the doore. Then that other disciple whiche was knowen vnto the high priest, went out and spake vnto the dāsell that kept the doore, and brought Peter (Mat) in to the high priestes palace. (Mar.) And when he was within, (Luk) they kyndled a fyre in the myddest of the palace, and sytting downe together, (mat) Peter sat without in the palace, (Luke) amonge them, whome when a certayne damsel sawe syttinge by the lyght, and when she had wel beheld him, she sayd: Thys same was also with him. (Iohu) Then the damsell that kepte the doore sayde vnto Peter, (Mark) when she sawe Peter warming him, (Ioh) art not thou also

also one of this mans disciples? (Luke)
Woman, (Mar) I knowe hym not, no-
ther can I tell what thou sayest, (math)
Thou wast also with Iesu of Naza-
reth. But he denied it before theym all.
(Ihon) I am not, (Luk) I wot not what
thou sayest. (Iohn) The seruauntes and
officers stode by the fyre (for it was
colde) and warmed them selues. Peter
also stode with them, and warmed him
selfe. (Marke) And he went forth into
the palace, and the Locke crew. (Iohn)
The high priest asked Iesus of his dis-
ciples, and of his doctrine, Iesus an-
swered him, I haue spoken openly be-
fore the worlde, I haue euer taughte
in the Synagoge, and in the temple,
whither all the Jewes resorted, and in
secrete haue I spoken nothyng. Why
askest thou me? Aske the y haue heard,
what I haue spoken vnto them: Be-
holde, they can tell what I haue sayde.
But whan he had thus spoken, one of
the officers that stode by, smote Iesus
on the face, and sayde: answerest thou
the high priest so? Iesus answered him,
yf I haue euyl spoken, then beare wit-
nes of euyl: But yf I haue wel spoken,
why synnest thou me?

How

The thirde Booke.

Howe Chryste was sente vnto Caiphas, and of Peters seconde and thirde denyall, in Caiphas house, and of false witnesses againste Jesus. Math. xxvi. Marke xiiii. Luke. xxii. John. xviii. Cap. xi.

Iohn. **A**nd Annas sente Jesus bounde vnto Caiphas the hyghe preeſte, ^(math) where the Scribes and the Elders were gathered together. As for Peter he folowed him a farre of vnto the high preeſtes Palace and went in, and ſat with the ſeruauntes that he myghte ſe the ende. ^(Marko) but whan he wente oute at the doore, another damſell ſpyed him: and began to ſaye vnto them that ſtoode by, ^(Mat) to them that were there: This was alſo wyth Jesus of Nazareth. ^(Ioh) Simo Peter ſtoode and warmed him ſelf: Then ſayde they vnto him: arte not thou one of his diſciples? ^(Mar) and a lytle whyle after, another ſawe him, and ſaide. Thou art one of them, ^(Mat) and he denied it, and ſware alſo, ^(Iohn) and

and sayd: (Luke) man, I am not, (Mar)
I knowe not the man, and after a lytle,
(Luke) aboute the space of an houre, a
nother affirmed and sayde. Merely this
was with him also, for he is a Galilea.
(marke) Againe they that stode by sayd,
of a trueth, thou arte one of them, for
thou arte a Galilean, (Math) for thy
speche bewrayeth the. (Ioh) One of the
hyghe preestes seruauntes a kinsman
of him whose eare Peter had smitten
of, sayde vnto hym, dyd not I se thee in
the garden with him? (math) Then
beganne he to curse, and detest & swea-
re. (mar) I knowe not the man that ye
speake of, (Luk) and immediatly while
he yet spake, (mar) he cocke crue againe.
(Luk) And the Lord turned him about,
and looked vpon Peter, (Mark) then
thoughte Peter vpon the worde that
Jesus spake vnto him: befoze the cocke
croe two tymes, thou shalte deny me
thrise (Luc) And Peter wente out, and
wepte bytterlye. (Math) But the highe
preestes, and the elders, and the whole
councell soughte false witnesse against
Jesus, that they mighte put him to
deathe: and founde none, though many
false witnesse stepte fourthe. (marke)
Some

The thirde Booke.

Some stode vp, and gaue false witnes
agaynst him, and sayde: We heard him
saye: I wyl breake downe thys temple,
that is made with handes, and in thre
dayes buylde another not made with
handes. But their witnesse agreed not
together. (mat) At the laste there stepte
forth two false witneses, and spake, he
sayde: I can breake downe the temple
of God, and buylde it agayne in thre
dayes, (marke) and their witnes agreed
not. And the highe Priest stode vp a-
monge them, and asked Iesus, and
sayd: Answerest thou nothing to it that
these testifie agaynst thee? But he held
his tongue, and aunswered nothyng.
Then the hyghe priest asked hym a-
gayne, and sayde vnto him: (Mathe) I
charge thee by the lyuynge God, that
thou tel vs, yf thou be Christ, the sonne
of God, (marke) blessed, (Math) Iesus
spake, thou hast sayde it, (marke) I am,
(Mat) neuerthelesse I saye vnto you,
from thys tyme forth it shall come to
passe, that ye shall see the sonne of man
sitting vpon the righte hand of the po-
wer of God, and commynge in the
cloudes of heauen. Then the hyghe
priest rent hys clothes, and sayde: He
hath

hath blasphemed, what neede anye more
wytnesse: Loe, now we haue ye hearde
blasphemy, what thyncke ye: (Marke)
Then they al condemned him, that he
was guiltye of death, (Luk) the men that
helde hym mocked hym, (Mathe) then
spitted they in his face, (Luk) and blynd
felde him, (Mathe) and smote hym on
the face with their hande, (Luk) and as-
ked him, (Mathe.) sayinge: Prophecie
vnto vs Christe, who is he that smote
thee: (Mark) and the seruantes smote
him on the face, (Luke) and many other
blasphemyes sayde they vnto hym.

Of the thyrde comming toge-
ther of the elders, and howe Jes-
us was deliuered to Pilate.
Math. xxvii. Mar. xv. Luk. xxi.
xxiii. John. xviii. xix. Capit. xii.

And when it was daye (Mark) by Luke,
and by (Mathe.) in the mornyng,
(Marke) the highe priestes, (mathe)
and y^e chiefe & elders of the people,
held a counsell against Jesu, y^e they might
putte hym to deathe. (Luke) And he led
hym

The thirde Booke.

Luke. 23.

him vp befoze their counsell, and saide:
If thou be Christe, tell vs. And he sayd
vnto them, if I tell you, ye will not be-
leue me, but if I aske you, ye will not
answere me, nether wyl ye let me go.
From this tyme fourth shall the sonne
of man sitte at the righte hande of the
power of God. Then sayde they al, art
thou then the sonne of God? He sayde
vnto them: ye say it. For I am: they said
what nede we any further witnesse: we
oure selues haue hearde it, of his owne
mouthe. And the whole multitude of
them arose, (marke) and bounde Iesus,
(Luke) and lede him (Iohn) from Cai-
phas into the counsell halle, (Luke) vn-
to Pilate. (Iohn) It was early in the
mornynge. And they them selues went
not into the comyn halle, lest they
shoulde be defiled, but that they might
eate the Pascall lambe. Then wente
Pilate oute vnto them. (Math.) And
they deliuered him bounde vnto Pi-
late: the rebite. When Judas whiche
betrayed him saw this that he was co-
demned to deathe, he repented hym &
he broughte againe the thirtie syluer
pens to the highe preestes and elders.
And sayde, I haue done euell, in that
I

I haue betrayed innocent bloud. They
 sayd: what haue we to do with that: se
 thou there to. And he calke the syluer
 pens in the temple, and gat hym away,
 and went and hanged him selfe. So the
 hygh pzeestes toke the siluer pens and
 sayde: it is not lawfull to put them in
 to Gods chest, for it is bloude money:
 Neuerthelesse they helde a counsell,
 and bought with them a potters felde,
 for to burye straungers in. Wherefore
 the same felde is called y^e feld of bloud
 vnto this daie. Then was that fulfyl-
 led whiche was spoken by Jeremy the
 prophete sayinge. And they toke thirty
 syluer pens the price of him that was
 solde, whome they boughte of the chyl-
 dren of Israell, and these they gaue
 for a potters felde, as the Lorde com-
 maunded me. As for Iesus stode before
 the debite: (Iohn) And he sayde, what
 accusacion bring you against this mā?
 They answered and sayde vnto him:
 yf he were not an euil doer, we had not
 belyuered him vnto thee. Then sayde
 Pilate vnto them. Take ye him: and
 Iudge hym after poure laue. Then
 said the Iewes vnto him, it is not law-
 full for vs to put any man to deathe, y^e

Iere. 12. b.
 Zach. 11. c

The thyrde Booke.

þ woꝛde of Iesus myghte be fultylled, which he spake, whē he signified what death he shold die. (Luk) They began to accuse him, & said: we haue founde this fellow peruertig þ people: & forbidding to geue tribute vnto þ Emperour, & he saith þ he is Christ a king. But Pilate asked him & sayd: art þ the king of the Jewes? He answered him & said. Thou sayst it. Pilate sayde vnto þ high pꝛees-tes, & to þ people: I fynde no cause in this mā, but they wer the moze fearce, and sayde: he hath moued the people in that he hath taughte here and there al the lande of Jewry, & hath begonnt at Galile vnto this place. Whā Pilate hearde mention of Galile, he asked whether he were of Galile. And whan he parceaued that he was vnder Herodes iurisdiction, he sente him to Herode, whiche was also at Ierusalem in those dayes. Whan Herode sawe Iesus, he was exceddinge glade, for he had longe bene desirous to se him, because he had herd much of him, & hoped to se a miracle of him. And he asked hi many thinges, neuerthelesse he answered nothing. The his pꝛees-tes & Scribes stode, and accused him sore: but Herode with his mē of war despised him,

& mocked him, put a white garnēt vpon him, & sent him againe vnto Pilate. Upon the same day wer Pilate & Herode made frendes together, for before they had bene at variaunce. Pilate called the hie p̄cestes, and the rulers, and h̄ people together, & sayd vnto them, ye haue broughte this manne vnto me, as one that peruerteth h̄ people: & behold, I haue examined him before you, and finde in the mā none of h̄ causes, where of ye accuse him. Noz yet Herode, for I sent you to him, and behold, there is brought vpon him nothing ȳ is worthy of death. Therfore I wil chaste him, & let him louse. (Iohn) Then entred Pilate in to the counsel hall againe, & called Iesus, and sayd vnto him. Art ȳ the king of ȳ Jewes? Iesus answered: sayest thou ȳ of thy self, or haue other tolde it the of me? Pilate answered: am I a Jewe? Thy people & the high p̄iestes haue deliuered the vnto me: what hast ȳ done? Iesus answered: my kīgdōe is not of this world, if my kīgdōe wer of this world, my miniskers would fyght therfore, ȳ I shold not be deliuered vnto ȳ Jewes. But now my kīngdome is not frō hence. The said Pilate vnto him

A. 11.

Art

The thyrde Booke.

Arte thou a kynge then? Jesus answered: thou sayest it, for I am a king. For this cause was I borne, and came into the worlde, that I shoulde testifie the truth. Whosoever is of the truth, heareth my voyce. Pilate sayde vnto him: What is the trueth? And whan he had sayde that, he went oute againe to the Iewes, and sayde vnto them. I fynde no cause in him. (Math) And when he was accused of the hie priestes and Elders, he answered nothinge. Then said Pilate vnto him. (Mar) And asked him againe, and sayde: answerest thou nothinge? (Math) Then sayde Pilate vnto him, hearest thou not how sore they accuse the? (Mark) beholde, in how manye thinges they accuse the? (math) and he answered hym not one worde, in so muche that Pilate the debite maruelled exceedinglye. At the solempne feast the debite was wonte to deliuer a prisoner free vnto the people, whome they woulde, (Mark) and whome they wold desire, (Luke) he must nedes let loose. (Mat) And at y same tyme he had a notable prisoner, called Barrabas: (mar) and the people wente vp and prayed him that he would do as he was wont. (math)

(Mat) And whē they wer gathzed, toge-
ther Pilate sayd: (Ioh) ye haue a custōe
that I shoulde geue one vnto you louse
at Easter (Mat) whether will ye that
I geue louse vnto you, Barrabas, or
Jesus whiche is also called Chyriste?
For he knewe well that they had dely-
uered him of enuye. But the hie pree-
stes and the elders moued the people,
that they shoulde aske Barrabas, and
destroie Jesus. Then aunswered the
debite, and sayde vnto them: whether
of these two wyll ye that I geue louse
vnto you? They sayd Barrabas (Ioh)
yet was Barrabas a thefe, (Luke) the
whiche for an insurreccion made in the
cylie, and because of a murther was
caste in to prison. Then called Pilate
vnto them agayne, and would haue let
Jesus louse, (math) what shal I do then
with Jesus whiche is called Chyriste?
They sayd all, let him be crucified: the
debite sayde, what euell hath he done?
but they cried yet the more, (Luke) cru-
cifie him, crucifie him. Pet saide he vn-
to them the thirde tyme: what euell
hath he done? I fynde no cause of death
in hym, therfore wyll I chasten hym,
and lette him go. (Iohn) Then Pi-
late

The thyrde Booke.

late toke Iesus, and scourged him, and
(Math) the debites souldiours toke Je-
sus in to the commune hall, and gathe-
red the whole multitude ouer him, and
striped him oute of his clothes, and put
a purple robe vpon him, and plated a
crowne of thorne, and sette it vpon his
heade, and a rede in his hande, and
kneled before him, and mocked him,
and sayde: haile kinge of the Iewes,
spitted vpon hym, and toke the rede,
and smote him vpon the heade, (Iohn)
and smote him on the face. Then
wente Pilate fourthe agayne, and
sayde vnto them: beholde I brynge
him forth vnto you, that ye may know
that I fynde no faute in him. So Je-
sus wente fourthe, and dyd weare a
crowne of thorne, and a purple robe.
And he sayde vnto them: beholde the
man. When the hye preeftes and my-
nisters sawe him, they cryed and sayd:
crucifie, crucifie hym. Pilate sayde
vnto them. Take ye hym, and crucifie
hym: for I fynde no guiltynesse in hym.
The Iewes aunswered him, we haue
a lawe, and after oure lawe he ought
to dye: because he made hym selfe the
sonne

Leui. 24. c

Forne of God. Whan Pilate hearde that worde, he was the more a fraied: and wente agayne in to the commune hall. And sayde vnto Iesus: whence art thou: but Iesus gaue him no answer. Then sayde Pilate vnto him, speakest thou not vnto me: knowest thou not, that I haue power to crucifie thee, and haue power to louse thee: Iesus answered, Thou shouldest haue no power vpon me, yf it were not geuen thee from aboue. Therfore he that delynered me vnto thee, hathe the more synne. From that tyme forth Pilate sought meanes to louse him. But the Jewes cried and sayde, yf thou lette him go, thou arte not the Emperours frende: for whosoever maketh hym selfe a kynge, is againste the Emperoure. Whan Pilate hearde that worde, he broughte Iesus forth, and satte him downe vpon the iudgemente seate, in the place whyche is called the pauement, but in the Hebrue, Gabbatha. (Math) And whan he satte vpon the iudgemente seate, hys wyfe sente vnto him, saying: haue y nothing to do wyth that ryghteous man: for I

Aa.iiii.

haue

The thyrde Booke.

haue suffred many thinges this day in
a dreame, because of him. (mar) It was
aboute the thirde houre, (Ioan) and he
sayde vnto the Jewes: beholde youre
kinge: but they cried, awaye with him,
awaye with him, crucifie him; Pilate
sayde vnto them. Shal I crucifie your
kyng? The highe preeistes answered,
we haue no kinge but the Emperour.
(math) So whan Pilate sawe that he
coulde not helpe, but that, (Luke) with
greate cryes, (Mar) there was a greate
uproze: he toke water and washed hys
handes, before the people and sayd, I
am vngiltie of the bloude of this rygh-
teous man, se ye thereto. Then answer-
ed all the people and sayde, his bloude
come vpon vs, and vpon oure childezen,
Then (marke) Pilate thoughte to sa-
tisfie the people, (Luke) and gaue sen-
tence that it shoulde be as they requi-
red, and let louse Barrabas vnto them
that for insurrectiō and murther was
cast into prison, whome they desyred,
but gaue Iesus ouer vnto their wyll,
(Mark) that they mighte crucifie hym,
(Mat) The debites souldiours toke
Iesus into the cōmon hal, & gathered
whole multitude together (Mark) and
clothed

clothed him with purple and plated a crowne of thorne, and crowned hym withall, and began to salute him: haile kyng of y Jewes, and smote him vpon y heade with a reede, and spytte vpon hym, (Mathe) and kneeled befoze him, and mocked hym, and after they hadde mocked hym, (Marke) they tooke the purple of hym, (Mathe) and putte hys owne clothes vpon hym.

Of the leadyng forth of Iesus to Caluarie, and of hys crucifyng. Mathew. xxvii. Marke. xv. Luk. xxiii. Ioan. xix. Ca. xiii.

They toke Iesus and leade hym awaye, and he bare hys crosse, Iohn. and went oute to the place of deade mens sculles, whiche in Hebrue is called Golgatha. (Luke) And as they ledde hym awaye, they toke one Simon of Cyren comynge frome the towne, (Marke) the father of Alexander and Rufus, (Mathe) hym they compelled to beare hys Crosse, (Luke) and layed the crosse vpon hym, to beare it after hym. And there folowed hym a great multitude of people,
A. A. V. and

The thirde Booke.

and of women, whiche bewayled and lamented him. But Iesus turned hym aboute vnto them, and sayde: ye daughters of Ierusalem, wepe not ouer me, but wepe ouer your selues, and ouer your childzen, for beholde, the tyme wpll come, wherein it shall be sayde: Blessed are the baren, and the womibes that haue not bozne, and the pappes that haue not geuen sucke. Then shall they begynne to saye vnto the mountaynes, fal vppon vs, and to the hylles, couer vs. for yf this be done to a grene tree, what shall be done then to the drie? And two other, whiche were misdoers, were led oute also, to be putte to death, with hym. (Mathe) And when they were come vnto the place called Golgatha, that is to say by interpretacion, a place of dead mennes sculles, they gaue him to dryncke wyne, (Marke) myrte with Mirre, (Mathe) and Galle. And when he had tasted therof, (Mark) he woulde not receyue it. (Iohn) It was the daye of preparynge of the Easter, aboute the sirte houre. (Luke) They crucified him euen there, and the two misdoers with hym, the one on the ryghte hande, and the other on the left. (Iohn)

But

But Iesus in the myddest. (Marke)
 Then was the scripture fulfilled, whiche
 he sayeth, he was counted amonge the
 euill doers. (Luke) But Iesus sayde: Esay. 53. b.
 father forgeue them, for they wote not
 what they doe. (Iohn) Pilate wrote a
 superscription, (Marke) of his cause,
 (Iohn) and set it vpon the Crosse, (Mat)
 ouer hys heade. Luke) And aboue ouer
 hym was wyrtten thys superscription
 with letters of Greke, Latyn, and He-
 brew. (Math) This is Iesus (Iohn) of
 Nazareth, kynge of the Iewes. Thys
 superscription readde manye of the
 Iewes, for the place where Iesus was
 crucified, was nye vnto the City. The
 sayde the hie priestes of the Iewes vnto
 Pilate, wyrt not Kynge of the
 Iewes, but that he sayde: I am
 Kynge of the Iewes. Pilate answered,
 what I haue wyrtten, that
 haue I wyrtten. The souldiers whan
 they hadde crucified I E S U S,
 tooke hys garmentes, and made foure
 partes to euerye Souldyer one parte,
 and the coate also. As for the coate,
 it was vnfolded from aboue wrought
 thowse and thowse.

Then

The thirde Booke.

Psal. x. d

Then sayde they one to another, let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, (Math) which was spoken by the Prophete. They haue parted my garment amonge them, and cast lottes vpon my vesture. (Ioan) Thys dyd, the souldiers in dede.

Howe they derided Iesus vpon y^e Crosse, & of hys wordes, and of the sygnes after hys deathe. Mathewe. xxvii. Marke. xv. Luke. xxiii. John. xix. capit. xiiii.

Mathievv

They that went by, reuyled him, and wagged their heades, and sayd: Thou that breakest downe the temple of God, & buildest it in thze dayes, helpe thy selfe, yf thou be the sonne of God, come downe frome the crosse. The hye Priestes also laughed hym to scozne, (Mar.) amonge theym selues with the Scribes, (Mat) and Elders, sayinge. He hath helped o^r ther, and can not helpe hym selfe. If he be the kynge of Israell, let hym come downe from the crosse, and we wyl beleue

leue hym, (Luke) lette hym helpe hym
selfe now, yf he be Christ the chosen of
God, (Mathe) He trusted in God, lette
hym deliuer him now yf he wyl haue
hym: for he sayde, I am the sonne of
God. (Luk) And the souldiers also moc-
ked him, and sayd: yf thou be the kynge
of Jewes, then helpe thy selfe. (Mathe)
The Murtherers also that were cru-
cified with hym, caste the same in hys
teeth. (Luke) And the people stode, and
behelde. And the rulers mocked hym
with them, and sayde: He hath helped
other, let hym helpe hym selfe now, yf
he be Christ & chosen of god. The soul-
diers also mocked hym, went to hym,
and brought him vineger, and sayde: yf
thou be the kynge of the Jewes, then
helpe thy selfe. And one of the misdoers
that hanged there, blasphemed hym,
and sayd: If thou be Christ, then helpe
thy selfe and vs. Then answered the
other, rebuked him, and sayd: And thou
fearest not God also, whiche arte yet
in lyke dampnacion. And truely we
are therein by ryghte, for we receyue
accoordynge to oure dedes. As for this
man, he hath doen nothyng amysse.
And he sayde vnto Jesus: Lorde re-
membze

The thirde Booke.

membrze me, when thou comest into thy kyngdome. And Iesus sayde vnto hym: Verelpe, I saye vnto thee. To daye shalte thou be with me in Paradise. (Iohn) There stode by the Crosse of Iesus, his mother, and his mothers syster Marpe the wyfe of Cleophas, and Mary Magdalene. Nowe when Iesus sawe hys mother and the disciple standynge by, whome he loued, he sayde vnto hys mother: Woman, beholde thy sonne. Then sayde he to hys disciple: Beholde thy mother. And from that houre, the disciple tooke her vnto him. (Mathevv) And from the sixt houre, there was darckenes ouer the whole earth vnto the nynthe houre, (Luke) and the Sunne was darckned, (math) and about the nyntth houre, Iesus cryed with a loude voyce, and sayd: Ely, Ely, lamah hasaphthani, that is, my God, my God, why haste thou forsaken me? But some of them that stode there, when they heard that, sayd: he calleth Ealias. But the other sayde: holde, let vs see whether Ealias wyl come, and deluyter hym. (Iohn) After that when Iesus knew that al was perfourmed, that the scripture myghte be fulfilled

fulfylled, he said: I am a thriste. There
stode a vessel full of vinegar. (mat) And
immediatlye one of them ranne, and
toke a sponge and fylled it with vine-
ger, and put it vpon a rede. Iohn) They
filled a sponge with vinegar, & wounde
it about with Ilope, and helde to hys
mouth. Now whē Iesus had receaued
v̄ vinegar, he sayd: It is finished. (Luke)
And Iesus cryed aloud, and sayde:
Father, into thy handes I commende
my spirite, and when he hadde so sayd:
(Iohn) He bowed hys heade, and gaue
vp the Ghoste, (Mathevw) and beholde
the Mayle of the temple was rent in
two peces, frome aboue tyll beneath,
and the earth quaked, and the stoness
rent, and the graues opened, and ma-
nye bodys of the Saynctes that
slepte arose, and wente oute of the
graues after hys Resurrection, and
came into the holpe Cytie, and ap-
peared vnto manye. But the Cap-
taine and they that were wyth hym
and kepte I E S U S, when they
sawe the earthequake, and the thyn-
ges that were done, (Marke) and
that he gaue vp the Ghost wyth suche
a crye,

The thirde Booke.

a crye, (math) they were sore afraid,
and sayde: Werelye thys was Goddes
sonne, (Luke) and he praysed God, and
sayde: verelye thys was a iuste manne.
And al the people, that stode by and be-
helde, when they sawe what was done,
smote vppon their brestes, and tourned
backe agayne. But all his acquain-
taunce, and the women y had folowed
hym out of Galile, (Mark) stode a farre
of, and behelde al these thinges, among
whome was Mary Magdalene, and
Mary of James, and the mother of
Ioseph and Salome, (mat) and the mo-
ther of the children of Zebede, (Marke)
which had folowed hym when he was
in Galile, and ministered vnto hym,
and manye other that went vp with
him to Ierusalem.

¶ Of the Lordes buryall. Mat.
xvi. Luk. xiii. John. xix. ca. xv.

Iohn. **T**he Jewes then, for asinuche as
it was the daye of preparinge
that the bodyes shoulde not re-
mayne vppon the Crosse, on the
Sabboth (for y same sabboth daye was
greate) besoughte Pilate that theyr
legges myghte be broken, and that
they

they myghte be taken downe. Then came the souldiers and brake the legges of the firste, and of the other that was crucified wyth hym: But when they came to Iesus, and sawe that he was dead alreadye, they brake not hys legges: But one of the souldiers opened hys syde with a speare, and immediatlye there went out bloude and water. And he that sawe it, bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For thys is done, that the scripture might be fulfilled: ye shal not breake a bone of hym. And another scripture sayeth: * They shall see hym whome they haue pearshed. (Mathe) when it was euen, (Mark.) for as much as it was the daye of preparynge, whiche is the fore Sabboth, (Mathe) there came a ryche man of Aramathia, (Luk) a cytize of the Jewes, (Math) called Ioseph. (marke) a noble Senatour, (Luke) whiche was a good iuste man, (Mathe) which was also a discipule of Iesus, (Ioh) but secretlye for feare of the Jewes, (Luk) & wayted also for the kyngdom of God: The same had not consented to their counsaile and dede, (Marke) he

Exod. 12. 5
zacha. 12. c

W b. i.

went

The thyrd Booke.

wente boldely vnto Pilate, and asked
the bode of Iesus. But Pilate mar-
uayled that he was deade already, and
called the Capitaine, & asked hi, whe-
ther he had bene deade longe: and whe-
he had gotten knowledge of the Capi-
taine. (Ioan) Pilate sufferd him, (mark)
he gaue hym the bode, (Mat) and com-
maunded that the bode shoulde be ge-
uen him. (mar) Ioseph bought a linnen
clothe: (Iohn) He came and toke the bo-
de, (Mar) and toke hym downe, and
wrapte (Mat) hym in a cleane linnen
clothe, (Ioh) There came also Nicodem-
mus whiche afore came vnto Iesus by
nyght, and broughte of Myrrre and A-
loes ntyngled together, aboute an hū-
drezth pounce wayght. Then they toke
the body of Iesus, wounde it with lyn-
nen clothes, and with the spices, as the
maner of y Jewes is to bury. And by y
place where Iesus was crucified, ther
was a gardē, and in the garden a new
Sepulchre of Iosephs, (mar) whiche
was hewen out of a rocke, (Iohn) where
in was neuer man layed. There layde
they Iesus, because of the preparynge
dave of the Jewes, for the Sepulchre
was nye at hande. (math) And Ioseph
rolled

rolled a great stone befoze þe doze of the
Sepulchze, (mat) & went his way. (mar)
But Mary Magdalene, & Marie Jo-
seph beheld wher he was layed, (Math)
sitting ouer against þe Sepulchze, (Luk)
& it was þe day of preparing, & the Sab-
both due on. The women þe were come
wth hym oute of Galile, folowed him, &
behelde the Sepulchze where his body
was layed: but they returned, & made
readye the spices and annoyntmentes.
And vpon the Sabboth they rested, ac-
cordinge to the lawe: (Math) the nexte
daye that folowed the daye of the pre-
paringe, the hye priestes and Pharise-
ses came togither vnto Pilate & saide:
 Syr, we haue called to remembraunce,
that this deceauer saide, while he was
yet aljue. After thre dayes I wyll rylse
againe. Commaunde therfoze that the
Sepulchze be kept vnto the thirde day,
lesse peraduenture hys disciples come
and steale him away, and saye vnto the
pople, he is risen from deade, and so
shall the laste errour be worse then the
fyyste. Pilate sayde vnto them. There
haue ye watchmē, go your way & kepe
it as ye cā. They went, & kept þe Sepul-
chze wth watchmen, and sealed the stone.

Wh. ii.

De

The thyrde Booke.

Of the lordes resurrection;
and howe the women came fyrst
very earlye to the graue. Mat.
xxviii. Marke. xvi. Luc. xxiii.
John. xx. Cap. xvi.

Mark. **A**nd whē the Sabbath was passe,
Marie Magdalene, and Marie
James, and Salome, bought spi-
ces, that they mighte come and a-
noynnte Iesus. And very earlye. (math)
Upon the euenynge of the Sabbath,
whiche dawneeth the morowe of þe fyrst
daye of the Sabbathes. (Ioan) Whan
it was yet darcke, (Mark) vpon one of
the Sabbathes, they came to þe Sepul-
chre, whan the sunne arose. And sayde
one to a nother, who shall roll vs the
stone from the doze of the Sepulchre?
It was a very great stone. (Math) And
behold there was made a great earth-
quake, for the Angel of the lorde descē-
ded from heauen and came and rolled
backe the stone from the doze, and satte
vpon it. And his countenaunce was as
the lyghtninge, and his clothing white
as snowe. But the watchemenne were
troubled for feare of hym, and became
as

as though they wer deade. (Iohn) Marie Magdalene and the other Marie came to the Sepulchre, and sawe that the stone was taken from the Sepulchre. Then ranne she, and came to Symon Peter, and to the other disciples whome Iesus loued, and sayd to them. They haue taken awaye the lord out of the Sepulchre, and we cannot tell, where they haue layed hym. (Luke) The women whiche had prepared the spices, and certayne women with the, founde the stone rolled away from the Sepulchre, and wente in, and founde not the bodie of the Lorde Iesu. And it happened, as they were amased there, beholde there stode by them two men in shyninge garmentes. And they were afrayde and caste downe their faces to the earthe. Then sayd they vnto them: what seke ye? the lyuynge amonge the deade? He is not here, he is rise vp. Remember how that he tolde you whan he was yet in Galile, and sayde. The sonne of man muste be deliuered into the handes of synners, and be crucified, and the thyrde daye rise againe. And they remembred his wordes, (marth) go your way soone, and tell his disciples.

Wb. iiii. (Mark)

The thyrde Booke.

(marke) and Peter, that he wyll go be-
foze you in to Galile: (Math) lo, I haue
fozetolde it you, (Mar) there shall ye se
hym, as he sayde vnto you. And they
wente fourthe in all the haste, ende fled
from the Sepulchze, for there was a
trembling and feare come vpon them:
nother sayde they anpe thinge to anpe
man for they were afrayed. (Luke) And
whan they were gone from the Sepul-
chze, they tolde al this vnto the eleuen,
and to all the other. It was Marye
Magdalene, and Johanna and Mary
James, and the other wyth them, that
tolde this vnto the Appostles. And their
wozdes semed vnto them, as thoughe
they had bene but fables, and they be-
leued them not. (math) And whan they
were gone, beholde, certayne of the
watchemen came into the citie, and
tolde the hie pzeestes euery thinge that
had happened. And they came together
with the elders, and helde a councell,
and gaue the souldiers money ynough
and sayde: say ye, his disciples came by
nyghte and stole him awaye, while we
were a slepe: and yf this come to the de-
hytie, we wyll styll hym, and brynge it
so to passe, that ye shalbe safe. And they
toke

toke the money, and dyd as they were taught: and this sayinge is noyted amonge the Jewes vntyll thys day.

Howe that Peter and John came to Chrystes graue, and of the two disciples going to Emmaus Joh. xx. Luk. 24. ca. xviij

Shen wente Peter fourth, and the other disciples whome Iesus Iohn. loued, and came to the Sepulchre, they ranne both together and that other disciple outranne Peter, and came fyrste to the Sepulchre, and loked in, and sawe the linnen clothes layde, but he wente not in: then came Symon Peter, after hym, and wente in to the Sepulchre, and sawe the linnen clothes lye, and the napkyn that was bounde aboute Iesus heade, not layed with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple whiche came fyrste to the Sepulchre, and he sawe and beleued: for as yet they knewe not the scriptures, that yt
 Wb. iiii. be

The thyrd Booke.

Emaus is
from Ieru-
salem. 40.
stadcs. 115.
myle.

behoued him to ryse agayne from the
deade. Then went the disciples againe
together. (Luke) And behold, two of the
wente the same daye to a towne, which
was threescore furlonges from Ieru-
salem, whose name was Emaus. And
they talked together of al those thinges
that had happened.

Of the fyrst appearynge shew-
ed vnto Marie Magdalene at
her second commynge to the Se-
pulchre. Math. xxviii. Mar. xvi
John. xx. Capit. xviii.

Math. **M**ary Magdalene came to se the
Sepulchre, (Ioh) and she stode
before the Sepulchre, and wept
without. Nowe as she wepte,
she looked in to the Sepulchre, and saw
two Angels in whyte garmentes, syt-
tyng the one at the heade: and the o-
ther at the fete, where they had layed y
bode of Iesus. And they sayde vnto
her: womā, why wepest thou? She said
vnto them. They haue taken away my
lorde, and I wote not where they haue
layed him: and whan she had said that,
he turned her selfe backe, and saw Ie-
sus standynge, and knewe not that it
was

was Iesus. Iesus sayd vnto her: woman, why wepest thou? w^home seekest thou? she thoughte it had bene the gardener, and saide vnto him: syr, yf thou hast borne him hence, then tel me w^her thou haste layed him, and I wyl fetch hym. Iesus sayd vnto her: Marie. The turned she her aboute, and sayde vnto him. Raboni, that is to say, master. Iesus sayde vnto her. Touche me not, for I am not yet ascended vnto my father: but go thou thy way vnto my breth^re, and say vnto them. I ascende vp to my father, and to youre father, to my god, and youre God. (Mark) But Iesus whan he was rysen vp earely vpon the fyrste daye of the Sabbath, he appeared fyrste vnto Mary Magdalene, out of whome he had caste seven deuels, and she went and tolde them that were with him as they mourned and wepte.

(Iohn) I haue sene the Lorde, and
suche thinges hathe he spokē
vnto me. (Mar) And whan
they heard that he liued,
and had appeared vnto
her, they beleued
it not.

Or

The thirde Booke.

Of the second appaeringe to the
women in the way, returning the
seconde tyme from the sepulchre.
And of y^e second appearing to Pe-
ter, going the second time to y^e se-
pulchre. Mat. xxviii. . Mar. xvi.
Luk. xxiii. Capit. xix.

Luke. **A**nd the women came to the Se-
pulchre. (mar) And goinge in to
the Sepulchre: on the ryght hand
they sawe a yonge man spttinge,
whiche had a longe white garmente
vpon him, and they were abashed. But
he sayde vnto them. Be not ye afrayed.
I knowe that ye seke Iesus of Naza-
reth which was crucified, he is risen,
he is not here, (math) come and se the
place. (Marke) where they layed him.
(Mat) And they departed fro the graue
in al the hast with great ioy, to brynge
his disciples worde. And as they were
goynge to tell hys disciples. Beholde,
Iesus met them, and sayde: God spede
you. And they went vnto him, and held
hys fete & fel downe befoze him. Then
sayde Iesus vnto them: be not afrayed
go your way, and tel my brethzen, that
they

they go into Galile, there shal they see me. (Luk) They tolde al this vnto the eleuen, and to al other. But Peter arose and ranne to the sepulchre, & stooped in, and sawe the linnen clothes layde by them selues.

Of the fourth appearynge shewed in Emaus to the two disciples. And that he had alreadye appeared to Peter. Luke. xxiii. Mathew. xvi. Capitulo. xx.

And it happened y as thei talcked, and disputed with them selues, of al those thynges that had chaunced. Jesus hym selfe drew neye, & went with them. But their eyes were holden that they should not know him. And he sayde vnto them: What maner of communications are these y ye haue one to another, as ye walcke and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: art y only a strainger at Ierusalē, not knowig what is come to passe ther in these dayes? And he sayd vnto them: What? They sayde vnto hym. That
of

The thirde Booke.

of Iesus of Nazareth, whiche was a prophete, myghtye in dede and worde, before God, and all the people. Howe oure highe priestes and rulers delyuered him to the condempnation of death, and crucified hym. But we hoped that he shoulde haue delyuered Israel. And besydes al thys, to day is y^e thyrde day, y^e this was done. Pea, and certayne women also of oure companye, whiche were earely at the sepulchre, and founde not his body, came and tolde, that they hadde sene a vision of aungels, whiche sayde he was alyue. And certayne of them, which were with vs, went vnto the sepulchre, and founde it euen so, as the women sayde, but hym founde they not. And he sayde vnto them: O ye fooles and slowe of heart to beleue all that the prophetes haue spoken: oughte not Christe to haue suffered these thynges, and to entre also into hys glorie? And he beganne at Moyses and al the Prophetes, and expounded vnto them all the scriptures that were spoken of hym. And they drew nye vnto the towne, whiche they went vnto: And he made as though he woulde haue gone further. And they compelled hym, and sayde:

sayde: Abyde with vs, for it draweth
towards nyght, and the daye is farre
passed. And he wente in to tarpe wyth
them. And it came to passe, whan he sat
at the table with thē, he toke the bread,
gaue thanckes, brake it, and gaue it
theym. Then were their eyes opened,
and they knewe hym. And he vanished
out of their syghte. And they sayde be-
twene them selues. Dyd not oure hear-
tes burne within vs, whan he talcked
with vs by the way? Whyle he opened
the scriptures vnto vs? And they rose
vp the same houre, tourned agayne to
Ierusalem, and founde the eleuen ga-
thered together, and those that were
with them, whiche sayde: The Lorde
is risen of a trueth, & hath appeared vn-
to Simon. And they told thē what had
happened by the waye, and howe they
knewe hym, in breakynge of breade.
(Mark) These they beleued not also.

Of the fyfte appearynge shew-
wed to hys disciples in the daye
of hys resurrection, Thomas be-
ynge absent. And of Thomas in-
credulitie.

The thirde Booke.

credulitie. Luke. xliiii. John. xxi.
Capitulo. xxi.

Luka **B**Ut whyle they were talkynge
therof. (Ioh) The same Sabboth
ateuen, when the disciples were
gathered together, and the doores
were shut for feare of the Jewes, came
Jesus and stode in the myddell of them
(Luke) and sayde: Peace be wyth you,
but they were abashed, and afrayed,
supposyng that they had sene a spirite.
And he sayde vnto theym: Why are ye
abashed, and wherfore rysse suche thou-
ghtes in youre heartes? Beholde my
handes and my feete, it is euen I my
selfe, handle me and see, for a spirite
hathe not fleashe and bones, as ye see
me haue. And when he hadde thus spo-
ken, he shewed them hys handes & hys
feete. (Iohn) and hys syde. (Luke) But
whyle they yet beleued not, and for ioy
wondred, he sayde vnto them: Haue ye
any thyng here to eate? And they set be-
fore hym a peece of broyled fysh and
an honye combe. And he tooke it, and
dyd eate it before them, and gaue them
that remained. And he sayd vnto them:
These are the wordes, whiche I spake
vnto

unto you: whyle I was yet with you,
for it muste all be fulfilled, that was
wrytten of me in the lawe of Moses,
in the Prophetes, and in the Psalmes.
Then opened he their vnderstandyng,
that they myght vnderstande the scrip-
tures, and sayde vnto theym. Thus it
is wrytten, and thus it behoued Christ
to suffre, and the thyrde daye to ryse a-
gayne from the dead, and let penaunce
and remissions of synnes be preached
in hys name amonge all nations. And
to begynne at Ierusalem. As for all
these thinges ye are witneses of them.
Then were the disciples glad that they
sawe the **I D R D E**. Then sayde
Jesus vnto theym agayne: Peace be
wyth you. Lyke as my father sente
me, euen so sende I you. And when he
hadde sayde that, he breathed vppon
theym, and sayde vnto theym. Re-
ceauie the holpe ghooſte, whose synnes
so euer ye remitte, they are remitted
vnto theym: And whose synnes soe-
uer ye retayne, they are retayned.
But Thomas one of the twelue,
whych is called Didimus, was
not wyth theym when **I E S U S**
came.

Then

The thirde Booke.

Then sayd he other disciples vnto him: we haue sene the Lorde. But he sayde vnto them: Excepte I see in hys handes the prynte of the nayles, and putte my synger into y place of the nayles, and put my hande into his syde, I wyl not beleue.

Of the syrte appearynge, shew-
wed after eyghte dayes vnto the
disciples. Thomas beyng pre-
sent. And that god dyd manye
thynges whiche are not wrytten.
John.xx. Capitulo.xxii.

Iohn. **A**nd after eyghte dayes, agayne
his disciples were within, and
Thomas with them. Then came
Jesus, when the doores were shut,
and stode in the myddest, and sayde:
Peace be with you. After that sayde
he vnto Thomas: Reache hyther thy
synger, and see my handes, and reache
hyther thy hande, and put it into my
syde, and be not saythlesse, but beleue.
Thomas answered, and sayde vnto
hym: My Lord, & my God. Jesus sayd
vnto

unto hym: Thomas, because thou hast
sene me, & haste beleued. Blessed are
they that see not, and yet beleue. Many
other tokens dyd Iesus befoze hys dis-
ciples, whiche are not wyrtten in thys
booke. But these are wyrtten that ye
shoulde beleue that Iesus is Christ the
sonne of God, and that ye thozowe be-
lefe myght haue lyfe in hys name.

Of the seuenth appearynge
shewed vnto seuen disciples at
the sea of Tiberias. And howe
Iesus askte Peter thre tymes
whether he loued hym Joh. xxi.
Capit. xxii.

After that shewed Iesus him selfe
agayne at the sea of Tiberias. Iohn.
But on this wyse shewed he him
selfe. There were together Sym-
mon Peter, and Thomas whiche is
called Didimus, and Nathanaell, of
Cana a citie of Galile: and the sonnes
of Zebede, and two other of his disci-
ples. Simon Peter sayde vnto them:
I go a fshynge, they sayde vnto hym:
A. i. We

The thyrd Booke.

We also wyll go with the. They wente
oute, and entred in to a shyppe straight
waye: and that same nyghte toke they
nothing. But whan it was day, Iesus
stoode on the thore: but his disciples
knewe not, that it was Iesus. Iesus
sayde vnto them: Childzen haue ye any
thinge to eate? They aunswered him:
No, he sayde vnto them, cast oute your
nette on the ryghte syde of the shyppe,
and ye shall fynde. Then they cast out,
and could nomore draw it for the mul-
titude of fyshes. Then sayde the disci-
ple whome Iesus loued, vnto Peter:
it is the Lorde. Whan Symon Peter
hearde that it was the Lorde: he gyrded
hys mantel aboute him, for he was na-
ked, and sprange in to the sea. But the
other disciples came by shyppe, (for
they were not farre from lande, but as
it were, two hundreth cubites,) and they
drew the net with the fyshes. Now whē
they were come to lande, they sawe co-
les layed, and fishe thereon, and breade.
Iesus sayde vnto them: brynge hether
of the fyshes, that ye haue taken now,
Symon Peter stepped fourthe, and
drew the nette to the lande, full of
greate fyshes: an hundreth and thre
and

and syfte. And for al there were so manye, yet was not the nette broken. Jesus sayde vnto them, come and dyne, but none of the disciples durste aske hym, who art thou? For they knewe, that it was the Lorde. Then came Jesus and toke the breade, and gaue it to them, and the fische lykewile. Thys is now the thyerde tyme that Jesus appeared vnto his disciples, after that he was risen againe from the deade. Nowe when they had dynd, Jesus sayde vnto Symon Peter: Symon Johāna, louest thou me more the these do? He sayde vnto him: yea Lorde, thou knowest that I loue thee. He sayd vnto hym, fede my lamibes: he sayde vnto hym againe the seconde tyme: Symon Johanna, louest thou me? He sayde vnto him, yea Lorde thou knowest that I loue thee. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyerde tyme, Symon Johanna, louest thou me? Peter was sory because he sayde vnto hym, louest thou me? And he sayde vnto hym, Lorde thou knowest all thynges? thou knowest that I loue thee. Jesus sayde vnto hym, fede my shepe, verily

Lc. i.

The thyrd Booke.

rely, verelye I say vnto the: whan thou
wast yonge thou gyrddest thy selfe, and
dyddest walke whither thou wouldest:
but whan thou arte olde, thou shalt
stretche fourthe thy handes, and ano-
ther shall gyrd the and lede the why-
ther thou woldest not: but this he said,
to signifie, with what death he shoulde
glorifie God. Whē he had spoken this,
he sayde vnto hym: folowe me: Peter
turned hym aboute, and sawe the dis-
ciple folowynge him, whome Iesus lo-
ued. Whiche also leaned vpon his brest
at the supper, and sayde: Lorde who is
it, that betrayeth thee? Whan Peter
sawe him, he sayde vnto Iesus: Lorde,
but what shall he do? Iesus sayd vnto
hym: If I wil that he tary tyl he come,
what is that to thee? folowe thou me.
Then wente there oute a sayinge a-
monge the brethren: this disciple dieth
not. And Iesus sayde not vnto him, he
dyeth not: but if I wyll that he tary tyl
I come, what is that to the. This is
the same disciple: whiche testifieth of
these thinges, and wrote these thyn-
ges, and we knowe that his testimony
is true.

Of the eyghte apearynge
shewed vnto the eleuen disci-
ples in Galile. Math. xxviii,
Capitulo. xxiii.

The eleuen disciples went vnto Math.
Galile, in to a moutayne, where
Jesus had appointed them. And
whan they sawe him, they fell
downe before hym: but some of them
douted. And Jesus came vnto them,
talked with them, and sayde: Vnto me
is geuen all power in heauen, and in
earthe. Go ye poure waie therfore, and
teache all nacions, and baptysse them,
in the name of the father, and of y^e sone,
and of the holy goosse. And teach them
to kepe all thinges whatsoeuer I haue
commaunded you. And lo, I am with
you euerpe daye, vnto the ende of the
worlde.

Of the nynthe and tenth ape-
rynges shewed vnto the disci-
ples vpon the ascencion daye.

Mar. xvi. Luke. xxiii. cap. xv

At the lasse, the eleuen syttinge Mark.
at the table, he shewed hym selfe
vnto them, and rebuked their vn-
belefe,
Lc. iiii.

The thyrde Booke.

beleue, and the hardnesse of their heartes, because they beleued not them whiche had sene him risen. And he said vnto them: **Goo** ye your waye in to all the worlde, and preache the gospell vnto all creatures, whoso beleueth and is baptised, shalbe saued, but whoso beleueth not, shalbe damned: As for the signes and tokens, whiche shall folowe them that beleue, these are this. In my name shall they cast out deuels, speake with newe tongues, driue awaye serpentes, and yf they drynke anye deadlye thinge, it shal not hurt them. They shall laye their handes vpon the sycke, and they shall recouer. (Luke) And behold I wll sende vpon you, the promes of my father: But ye shall tarrye in the citie of Ierusalem tyll ye be endewed with power from aboue. But he led them out vnto Bethani, and life by his handes, and blessed them. (mar) And after he had spoken vnto them. (Luke) It came to passe, whan he blessed them, he departed from them, and was carryed vp in to heauen, (Marke) and sitteth at the ryghte hande of God, (Luke) and they worshipped him, and turned agayne to Ierusalem. With

wyth greate ioye: and were continu-
allye in the temple geuyng pꝛayse
and thankes vnto God. (marke) And
they wente oute and preached euerye
where: and the Lorde wrought with
them, and confirmed the worde wyth
sygnes folowynge.

¶ The conclusion of the E-
uangelicall historye. John. xxi.
Capitulo. xxvi.

Manye other thynges dyd Je. Iohn
sus: whyche yf they shoulde
be wrytten enery one, I sup-
pose the world shoulde not
contayne the booke
that were to be
wrytten.

Finis.

Ac. liii.

The titles.

The titles of the first booke.

Of Chyistes eternal generation
Capitulo. i.

Of the Annuntiation and con-
ception of John y baptist ca. ii.

Of the conceptiō of our Sauour. ca. iii.

How Mary visited Elizabeth ca. iiii.

Of the byrth and Circumcisiō of John
the baptist capi. v.

Of the tempoꝛal genealogi of Chyiste
cap. vi.

Of the Natyuite of Chyist cap. vii.

Of Chyistes circumcision cap. viii.

Of the commynge of the wyse menne.
capi. ix.

Of the presentacion of Chyiste in the
temple. capi. x.

Of his flyte into Egypt, and occision
of the Innocentes, and of his retur-
nyng oute of Egypt. ca. xi.

Of Johns habitaciō in the desert. ca. xii.

Of the fyndyng of Chyist in the tem-
ple. Cap. xiii.

Of the autoꝛite of preachyng and bap-
tisyng geuen vnto John of God.

Cap. xiiii.
Of Johns testymonyes of Chyiste.
Capitulo. xv.

The

Of the Bookes.

The tytles of the seconde boke.

- Of Chyistes baptyme. cap.i.
Of hys genealogie of Chyist. cap.ii.
Of Chyistes fastyng and temptation. cap.iii.
Of other testimontes of John, of Chyiste. cap.iiii.
Of the firste vocation and callynge of the disciples by the whiche they were called to the symple knowledge of Chyiste. cap.v.
Of the mutacion and chaungynge of water into wyne. cap.vi.
Of hys fyrst comminge to Easter, and of the dryuyng out of those that dyd sel in the temple. cap.vii.
Of Nicodemus. cap.viii.
Of the complaynte, that Iesus dyd baptise. cap.ix.
Of Johns incarnation. cap.x.
Of the begynnynge of Chyistes publike predication. cap.xi.
Of the seconde vocation of the disciples, by the whiche they were called to Chyistes familiarite. cap.xii.
Of the thirde vocation of the Apostles, by the whiche they are called to the discipline of Chyist. cap.xiii.
Of the healyng of a certayne Demoniake. l.c.v.

The titles

- make, in the synogage of h̄ c̄r̄t̄p̄e of Ca-
pernaum. cap. xiiii.
Of the healing of al diseases cap. xv.
Of Simons mother in lawe cap. xvi.
Of the callinge of Mathewe. ca. xvii.
Of the election of the twelue disciples
vnto the apostleshippe done in mounte
Thabor. And of the first parte of Chri-
stes sermone made there, contayninge
eyghte Beattitudes, and certayne cur-
syng. cap. xviii.
What Prelates ought to doe in woꝛde
and dede, and that Chriſte came not to
bꝛeake, but to fulfyl the law. cap. xix.
Of hauing pacience, & of shewing libe-
ralitie to our neyghbours. cap. xx.
Humayne prayſe is not to be loked foꝛ
in doing of good woꝛkes. cap. xxi.
Of the maner of prayinge and foꝛge-
uyng. cap. xxii.
Of the maner of fastyng, and that we
ſhould not treasure bp in earthe, but in
heauen. cap. xxiii.
Of doinge of mercy, and that we ſhuld
not iudge, and of the truſte and confi-
dence of prayer. cap. xxiiii.
Of the narrowe way, and conclusion of
the Lordes sermone made in mounte
Thabor. cap. xxv.
Of

Of the Bookes.

Of y leper which was healed. cap. rrbvi.

Of the centurions scruaunt. cap. rrbvii.

Of y widowes sonne reuiued. ca. rrbviii.

Of a craftye scribe, and of two y wolde
felowe Chzist. cap. rrbix.

Of the quietinge of the sea, at Chzistes
commaundement. cap. rrr.

Of. ii. Demoniacs, whiche were hea-
led. cap. rrri.

Of him y was healed of y palsy ca. rrrii.

Of y feast in Mathews house. ca. rrriii.

Of the reuiuyng of the archsinagoges
doughter, and of her that was diseased
with an yssue of bloude. cap. rrriiii.

Of two blind men illuminated, and of
the domine Demoniac. cap. rrrv.

The disciples are comaunded to pray y
lorde of the haruest to sende woꝝkmen.

Capitulo. rrrvi.

Of the sendyng forth of y twelue Apo-
stles to preache wyth power, to heale
the diseased. cap. rrrvii.

Of Johns interrogacion. Arte thou he
that shal come. cap. rrrviii.

Of the maledictions of y cities, vnto y
whiche Chzist had preached, cap. rrrix.

Of the apostles retourning to Chzist.

Capitulo. xl.

Of the sendinge forth of the seuentye.
and

The titles

- and two disciples. cap. xli.
Of the commynge agayne of the se-
uentie and two disciples. cap. xlii.
Of the Samaritane that tooke cure of
the woundyd. cap. xliii.
Of Mary Magdalens conuersion. cap. xliiii.
Of Marthas ministry and seruyce. cap. xlv.
Of the doctrine of prayer. cap. xlvi.
Of the woman of Samaria. cap. xlvii.
Of the rulers sonne. cap. xlviii.
Of the woman whiche ministred vn-
to Christe and of the parable of the so-
wer, and the exposition thereof. cap. xlix.
Of the parable of tares, & of mustarde
seede. cap. l.
Of thre parables in the house. cap. li.
Of the Lordes commynge to Naza-
reth where he rodde, and that the Naza-
rites woulde haue caste hym downe
headlynge. cap. lii.
Of John the Baptist death. cap. liii.
Of the refectiō of fyue thousande
men. cap. liiii.
Of Christes deambulation vppon the
Sea. cap. lv.
Of the predication of Eucharistia, for
the

Of the Bookes.

the which cer tayne went backe and departed. cap.lvi.

Of the rubbynge of the eares of cozne upon the Sabboth day. cap.lvii.

Of the healing of the wythered hande. cap.lviii.

Of Herodes sayinge that John was rylen and dyd miracles. cap.lix.

Of the domme deuyt. cap.lx.

Of the Jewes requiring a sygne from heauen. cap.lxi.

Of the womā that lysted by her voyce. And of the Lordes mother and brethre whiche sought him. cap.lxii.

Of the checkynge of the Pharises. capi.lxiii.

Of the brother which despyed Chyriste to deuyde the Heritage. cap.lxiiii.

Of the ryche man, which would make wyder his barnes. cap.lxv.

Of the poole probatike. cap.lxvi.

Of the Galileans which were slayne, and of the fygge tree. cap.lxvii.

Of the croked woman. cap.lxviii.

Of the interrogation made vnto Chyrist whyther seue shuld be saued. And that Herode sought to kyl him. cap.lxix.

Of hym that was healed of the droppe: & of Chyristes exhortacion to humylyte.

The titles

little.	cap. lxx.
Of callinge the poore, to the feast. And the parable of a great supper.	cap. lxxi.
That for Chyistes sake, we must hate our parentes.	cap. lxxii.
Of the feast of Tabernacles. And predication of Chyistes passion.	cap. lxxiii.
Of the woman depzeended in aduultery.	cap. lxxiiii.
Of Chyistes wordes in the treasure.	cap. lxxv.
Capitulo.	lxxvi.
Of another communication of Chyist, for the which they woulde haue Rayne hym.	cap. lxxvi.
Of hym that was bozne blynde.	capitulo. lxxvii.
Of Chyistes sermone, I am the good shepherde.	cap. lxxviii.
Of the dedication.	cap. lxxix.
Of the repzehention of the Iewes tradition.	cap. lxxx.
Of the woman of Canane.	cap. lxxxi.
Of a deafe and a domine man, whiche was healed, & of many other.	ca. lxxxii.
Of the seconde refectiõ of the people with seven looues.	cap. lxxxiii.
Of the Iewes askynge agayne a signe from heauen. And of auoydynge of the Pharises leuen.	cap. lxxxiiii.
	Of

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Of a blynde manne healed at Bethsaida. cap.lxxxv.

Of Peters confession of the true faith cap.lxxxvi.

Of bearynge the crosse after Christe. cap.lxxxvii.

Of y lordes transfiguration.ca.lxxxviii.

Of y down & lunatike spirit, whō Christes disciples could not heale.ca.lxxxix.

Of the disciples despyzinge their faiths to be increased. cap xc.

Of the payment of didragma cap.xci.

Of the disciples contention, whiche of them shulde be greatest. cap.xcii.

Of him that cast out deuels, & folowed not Christ. cap.xciii.

Of .iii. parables, y shepe & grote y was losse, & of y prodigal sonne. cap.xciii.

Of brotherly correction. cap.xciv.

Of the wicked seruaunte vnto whome al the dettes was forgeuen. capi. xcvi.

Of Christes comynge into the costes of Jewry. And y his disciples shuld not feare those y kyll the bodye. cap.xcvi.

Of the cause, why a man shuld forsake his wyfe. cap.xcvi.

Of yong children which wer brought vnto the Lorde, cap.xcix.

Of the yonge man that asked what he should

The titles

Should do to possesse eternal life. cap. i.
Harde it is for a riche man to entre in
to the kingdom of heauen. cap. ii.
Of rewarde of those that leaue al, and
folow Chyriste. cap. iii.
Of the labourers quotidiane penye,
which were sent into y vineyarde capi-
tulo. ciii.
Of the vntygheous steward. cap. ciiii.
Of the ryche glotton. cap. v.
Of the reuiuyng of Lazarus. capi-
tulo. cvi.
Of the conspiracie made agaynst Je-
sus. And of his going to Ephraim. capi-
tulo. cvii.
Of his departyng from Ephraim to
Jerusalem. cap. cviii.
Of the ten Lepers healed in the way.
Capitulo. cix.
Howe the Samaritans receaued not
Chyriste. cap. cx.
The petition of the chylzen of Zebe-
de. cap. cxii.
Of the illumination of the blynde, be-
fore he went into Hierico. And of Za-
cheus, and of the tenne poundes. capi-
tulo. cxiii.
Of two blynde men, whiche receaued
theyr syghte at hys departyng frome
Hierico.

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Historie. cap. cxi.

Of blynde Bartimeus, whiche recea-
ued his syghte betwixte Hierico & Be-
thani. cap. cxii.

Whan that the Lord after his returne
fro Ephraim, came to Bethani. ca. cxiii.

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Of the glorious receauynge of Christ
vpon Paulme sonday cap. cxv.

Howe Iesus wept vpon Ierusalem,
and of the castinge out of those y^e solde.
Capitulo. cxvi.

Of the Heathen whiche sought to see
Christe. cap. cxvii.

Of the cursynge of the figge tree. And
of the thirde election of those that solde,
and of the Pharise and publicane. ca-
pitulo. cxviii.

Of the disciples admiration vpon the
witherynge of the figge tree. Cap-
itulo. cxix.

Of the question of Johns Baptyme.
Capitulo. cxx.

Of two sonnes, of the which y^e one ac-
complished hys fathers wyll. Cap-
itulo. cxxi.

Of the vineyarde, whiche was let out
to the husbandomen. cap. cxxii.

Of the weddyng garment. cap. cxxiii.

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Of

The table.

Of payng tribute vnto Cesar	ca. cxxv
Of the woman whiche had seuen hus- bandes.	capit. c. xxvii
Of the fyrste commaundement, that is, of the loue of God.	capit. cxviii
Of the interrogacyon whose sonne Christe is	cap. cxix
Of hearynge the Pharises doctrynes	capitulo cxx
Of diuers and many woes	ca. cxxi
Of the Jewes obstinacye. And of the wyddowe whiche offered two mites.	capitulo cxxii
Of the buyldinge of the temple: and of the thretenyng of the destruction of the same.	cap. cxxiii
Of the commynge, and persecucion of Antechriste.	cap. cxxiiii
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Of the purgynge of the floure in the lasse iudgemente	capit. cxi

Of

The table.

Of Chyestes laste returnynge from
Mounte Oliuete vnto Bethani. capitulo.

Of the Alabaster bore of oynementes.
capitulo.

Howe Chyeste was solde by Judas.
capitulo.

The titles of the thirde booke.

Of sendinge of Peter & John
to prepare the pascouer. capitulum.

Of the eatynge of the pascuall
lambe at the Lordes supper.
capitulo.

Of the washinge of the disciples feete,
and of the obscure manifestacio of the
traitoure. capitulum.

Of the institution of the sacramente of
the bodye and bloude of Chyeste. capitulo.

Of a more open detection of the traitoure,
and of his goinge fourth. capitulo.

Of the question which of the disciples
shoulde be greatest, and of the first
tellynge of Peters deniall. capitulo.

Of the fyrste parte of the Lordes ser-
mon at supper. capitulo.

De. ii.

The

The tytles

The remnaunte of the Lordes seruice,
the, whiche he spake after hys depar-
ture from the cite, sometymes going,
sometymes standyng. cap. viii.

Of Christes entringe into the garden.
And of hys prayer, and captiuite. Ca-
pitulo. ir.

Howe Christe was sente to Annas,
and of Peters fyrst deniall. cap. r.

Howe Christe was sent to Caiphas.
And of Peters secunde and thyrde de-
nyal i Caiphas house. And of false wit-
nesses agaynst Iesus. cap. ri.

Of the thyrde commynge together of
the elders, and howe Iesus was deli-
uered to Pilate. cap. ri.

Of the ledyng forth of Iesus to Cal-
uarie. And of his crucifyng. cap. ri.

Howe they derided Iesus bypon the
crosse, and of hys wordes, and of the
sygnes after his death. cap. ri.

Of the Lordes buryall. cap. rv.

Of the Lordes resurrection. And how
the women came first verie early to
the graue. cap. rvi.

Howe that Peter and John came to
Christes graue. And of hys two disciples
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Of the appearynge, thewed vnto Ma-
ry

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ry. Magdalene at her seconde com-
myng to the sepulchre cap.xviii.

Of the seconde appearynge to the wo-
men in the way retournynge the se-
conde tyme from the sepulchre. And of
the seconde appearynge to Peter go-
ynge the seconde tyme to the sepulchre.
Capitulo. rix.

Of the fourthe appearynge, shewed in
Emaus to the two disciples. And that
he hadde alreadye appeared to Peter.
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Of the fift appearynge shewed to hys
disciples in the day of his resurrection,
Thomas beynge absent. And of Tho-
mas incredulite. cap.xxi.

Of the syxte appearynge shewed after
eyghte dayes vnto hys disciples Tho-
mas beynge present. And that God
dyd manye thynges whiche are not
wrytten. cap.xxii.

Of the seuenth appearynge shewed vn-
to seuen disciples at the sea of Tiberi-
as. And howe Jesus asked Peter thre
tymes whether he loued hym. Ca-
pitulo. xxiii.

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to the eleuen disciples in Galile. capi-
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Of

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ye aske. iii. boke. capitulo. viii
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vs. ii. boke. cap. xxviii
Angles wyll gather vnto deade carca-
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 All thinges are possible to him that be-
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ii. boke cap. lrv.
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Chyistes meate is to do the wyll of hys father	ii. bo. ca. xlvii.
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Chyist	

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Christe shall purge his soure i. boke
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Christ shall burne y chaffe. i. bo. cap. riiii

Christe fasted. d. xl. dayes. ii. boke s. cap. iii

Christ Baptiseth with the holy goosfe
ii. boke capit. iiii

Christe came to the mariage. ii. boke
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Christe turneth water into wine. ii. bo.
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Christ must be lifted vp. ii. boke. ca. viii

Christe baptised. ii. boke. cap. ix

Christe beginneth to preache. ii. boke.
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power. ii. boke capit. riiii

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 Christe a wyne bybber and a glotten
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 Christe shall come of the seide of Da-
 uid. ii. boke. ca. lxxiii
 Christe is the lyghte of the worlde. ii.
 boke. cap. lxxv
 Christe dothe nothinge of hym selfe. ii.
 boke. cap. lxxvi
 Christe is the doze. ii. boke. cap. lxxviii
 Christ is & good shepheard. ii. b. ca. lxxviii
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 Christe payeth tribute. ii. boke. cap. xci
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 are gathered in his name. ii. bo. ca. xc.
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 blessed them. ii. boke. cap. xcii.
 Christ

The table.

Christe fled into Egypt. i. boke	capit. xi.
Christe was called oute of Egypt. i. bo.	capitulo. xi
Christe shall purge his soure i. boke	capitulo. xii.
Christe shal burne y chaffe. i. bo. cap.	xiii.
Christe fasted. xl. dayes. ii. boke.	cap. iiii
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capit.	
Christe turneth water into wine. ii. bo.	capitulo. vi
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Christe baptised. ii. boke.	cap. ix
Christe beginneth to preache. ii. boke.	capitulo. xi
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The table

Christ apoiteth the twelve. ii. b. ca. xlviii
 Christe came to fulfyll the lawe. ii. bo.
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 Christe a wyne bybber and a glotten
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 Christe was nursed at Nazareth. ii. bo.
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 Christ Josephs y carpenters sonne. ii.
 boke. capit. lii.
 Christ walked upon the sea. ii. bo. ca. lv
 Christe is the lyuinge breade. ii. boke
 capitulo. capit. lvi.
 Christe loked upon them with wrathe
 ii. boke. capit. lviii
 Christe shall come of the seide of Da-
 uid. ii. boke capit. lxxiii
 Christe is the lyghte of the worlde. ii.
 boke. cap. lxxv
 Christe dothe nothinge of hym selfe. ii.
 boke cap. lxxvi
 Christe is the doze. ii. boke. capit. lxxviii
 Christ is y good shepheard. ii. b. ca. lxxviii
 Christe leuyth and taketh his lyfe of
 hym selfe. ii. boke cap. lxxviii
 Christe payeth tribute. ii. boke. cap. cxi
 Christe is in the myddest of them that
 are gathered in his name. ii. bo. ca. xcvi.
 Christ toke chyl dren in his armes and
 blessed them. ii. boke capit. cxi.
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 Christ commeth to kynde fyre vpon
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of God,	ii, boke, cap, lxxvi,
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tie ii. booke	cap, lxxix,
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why Chyriste came downe from hea uen. ii. boke.	ca. lvi.
who so deeth euyl hateth the lyghte.	ii. boke. cap. xliii.
who are the leaste in the kyngdome of God.	ii. boke. ca. pitulo. xix.
who so putteth hys hande to the plow.	ii. boke. cap. xxi.
who canne forgeue synnes, but one lye God.	ii. boke. ca. pitulo. rrrii.
who so hath eares to heare let hym heare.	ii. boke. ca. rrrviii. xlii. l.
who so hath, shal haue moze.	ii. bo. ca. pitulo. xlii. xii.
who so synneth, is the seruaunte of synne.	ii. bo. cap. lrrvi.
who so kepeth Chyristes worde, shal not dye.	ii. bok. cap. lrrvi.
who	

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Who so curseth father and mother,
shal dye. ii.boke.ca.lxxx.
Who so loueth his lyfe shal lose it ii.bo.
capitu. cxix.
Who so is of the trueth, heareth my
voice. iii.boke. cap.xii.
Who so beleueth and is baptised, shal
be saued. iii.boke.cap.xv.
Whose synnes so euer ye remytte. iii.
booke. capitu.xxi.
Who shall rolle awaye the stone? iii.
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Who is y greatest in the kyngdome of
heauen. ii.bo.ca.xcii.
Wo vnto the woꝛlde because of floun-
ders. ii.boke. ca.xcii.
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meth. ii.bo.cap.xcii.
Wo vnto Pharises and Lawyers. ii.
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the woꝛkemanne is woꝛthye of hys
meate. ii.bo.cap.cxxvii.
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bee. ii.boke. cap.cxi.
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boke

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whome soeuer I kysse, the same is he.	
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ii. boke.	cap. lxxiii.
Pe shall wepe and lamente.	iii. bo. ca.
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Z.

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mentes of God.	ii.
tulo.	
Zachary was smytten domme.	i. bo. ca.
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Capitulo.

cril.

cri.

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